

The Holy Cross Magazine

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THE HOLY CROSS MAGAZINE

West Park, N. Y.

July 15, 1946

Dear Subscriber:

We are unable to explain how it all happened, but for some reason our esteemed fellow workers in the Mailing Office became a bit confused, and a rather large number of you good friends received notices of Expiration of Subscription in your copies of the last issue of the MAGAZINE, although the subscription had not expired, was not expiring, and, in some instances, was not due to expire for several months. Many of you wrote us, (and rightly so), calling our attention to the error. Pressure of business will not permit us to send a personal acknowledgment, but please be assured that if you have renewed in advance, we will adjust our records and change the expiration date on your subscription. The correct expiration date on your subscription should appear on the wrapper of this copy. If the date fails to agree with your record, then please do write us.

Faithfully yours,

HOLY CROSS MAGAZINE.

The Holy Cross Magazine

Aug.



1946

They Also Serve

By FRANK DAMROSCH, Jr.

WHY aren't all Episcopal churches alike?" This question is asked by my hioners in a plaintive tone they come back from trips e course of which they have d churches hither and yon. ey have attended services in a dozen different places, the ces that any one of the six exactly like their home parish nall indeed. "St.X's in Y was like a Roman Catholic ch and St.Z's in Q might just ell have been Methodist." telling me all about his ex- nces on the road such a pa- oner will ask why something t done to make the services orm throughout the Episco- church.

ne very fine Bishop under n I worked tried hard to ac- plish this in his diocese. He ested a "diocesan use" which to be "medium high." He

received no co-operation what- ever from his clergy. Those who wore black tippets refused to wear linen chasubles and those who had introduced colored Mass vestments refused to put them in moth balls. Those who genuflected refused to give up the practice and those who didn't do anything refused to bow. The answer is that centuries of his- tory have produced the present situation and you cannot fight history. Calvinist influence in England brought three-decker pulpits and black Geneva gowns; the Catholic revival restored proper altars and vestments.

Growing Pains

It is amazing how this revival has affected even those parishes which assert the loudest that they want none of it. In the early days Priests in London were pelted with rotten eggs for wearing a

surplice in the pulpit; do you know of any Anglican clergyman today who preaches in a black gown? When the late Bishop Taitt of Pennsylvania welcomed the Catholic Congress to Phila- delphia in 1933 he said, "Forty years ago I was called a high churchman and today I am con- sidered a low churchman; I haven't changed at all." The Evangelicals have, for the most part, succumbed to churchly al- tars, crosses on the altar and in procession, vested choirs, and the use of liturgical colors. They stop short, however, of such practices as the use of Mass vestments, the sacring bell, and especially of dis- placing eleven o'clock Morning Prayer by the Mass. In other words they have gone along with much that adds dignity and color to worship but not with those things which definitely teach Catholic theology. You cannot

expect them to, nor can you expect Catholics to give them up. There will not be uniformity of worship in the Episcopal Church until there is uniformity in theology; and the prospect of that is, to put it mildly, remote.

The few lay folk who delve beneath the surface of ceremonial diversity to perceive the theological bases for it are often very distressed by what they find. They come to their Priest and demand that he make the whole Episcopal Church Catholic by a week from Wednesday. But again, you cannot buck history. William of Orange and the Hanoverian Georges did encourage Calvinist domination of the Church of England and you simply cannot expect to undo their work in the twinkling of an eye. If I may be pardoned for going a bit autobiographical, I discovered this situation when, as a young man, I investigated the Episcopal Church; it did not disturb me then, nor has it since. Frederic Merwin Burgess, the young Rector of Christ Church, New Haven, and an Oblate of Mount Calvary, whose untimely death deprived the Church of a wonderful Priest, explained to me how the Church of England had retained the Catholic faith in her formularies, how that faith had been obscured for a time, and how the Catholic revival proposed to re-convert the Anglican Communion. Inasmuch as he had already converted me to the Catholic religion, this seemed to me like such a good idea that I decided to devote my life to helping it along. I sought Holy Orders in the firm conviction that the Episcopal Church would some day become wholly Catholic. Perhaps, in my youth and enthusiasm, I was somewhat over-optimistic in my estimate of how long this process would take; and I am very sure that I was over-confident as to the miracles

of conversion which I myself would bring about. Nevertheless after thirty-five years I still hold my conviction in spite of certain ill-advised schemes which threaten to split the Episcopal Church asunder. If that calamity should occur, there will still be an Anglican Communion of the Catho-



ST. AUGUSTINE
Major Patron of the Order

lic Church and it will still go on to fulfill its mission under God.

Our Mission

That God has a mission for us the history of four centuries makes abundantly clear. For mark how again and again all human reasoning pointed to the probability of the Anglican Communion breaking with Catholic faith and order. Toward the end of the reign of Edward VI Archbishop Cranmer was de-

termined to align the Church of England with continental Protestantism; but Edward died and the Protestantized Second Book was still-born. Under Elizabeth and again under Charles II the Puritans made terrific efforts to destroy the Catholic character of the Church of England; these efforts seemed to every prospect of success every prospect of success they failed.

In the eighteenth century Calvinist influence was so dominant that it is a miracle that the Book of Common Prayer was not radically revised or even abandoned. After the American Revolution powerful forces in the Church here violently opposed bringing the Episcopate to these shores; yet Samuel Seabury, consecrated in Scotland thanks to his influence the Book of the American Church has a Canon of the Mass as solemn in setting forth Catholic teaching as any in Christendom.

If it is plain that God has preserved an Anglican Church of the one, holy, Catholic, Apostolic Church, her mission is clearly evident,—both for the immediate present and for the future. Right now we can find people who would never either to Rome and the East; that we are doing so is attested by the large numbers of people being confirmed in our parishes. And ultimately the Anglican Communion may well be the center for the re-union of Christendom.

If all this is true it behooves the Catholics in the Episcopal Church to be patient with the present diversity in teaching and practice. The layman in a thoroughly Catholic parish should not find this patience too difficult; he has everything that he wants. It is when such a layman finds himself in a church where the teaching is Liberal Protestant and the services are di-

him that he is tempted to sin. It is then that he should reread the facts which I have written above. He has two doors open to him; one is to be contented and sulky and the other is to lead the Catholic life as he can and do it cheerfully. It is obvious which of these two lines of action will commend the Catholic faith to those who do not understand what it is all

What to Do

First of all he can demonstrate that although Catholics love the ceremonial which expresses their faith they can still be Catholics without it. Except that the Rector may not know how to hear confessions properly, necessitating a trip elsewhere to be shriven, a Catholic layman in a Protestant parish can almost certainly do everything else which he can. There are few of our churches today which do not offer a Mass every Sunday. If he could happen to land in one of the few where a Mass once a week is still the rule, the Rector will almost certainly be willing to institute a weekly Mass if a layman promises to come to Mass regularly.

Everything depends upon the Rector's attitude toward his parish. If this shows kindness, sympathy, and understanding, the only things more Catholic legacies be obtained but bad customs may be eliminated. I know of many Priests who per-

formed the ablutions for the first time in their lives because they found that some devout communicant was distressed by irreverence toward the Blessed Sacrament. The layman may even persuade his Rector to begin weekday Masses, for few of the clergy, whatever their theological point of view, are averse to holding services if somebody will come to them.

Keeping the Church's discipline of fasting and abstinence is not dependent upon the wearing of a chasuble by the Rector. If, instead of railing at those who eat meat on Friday, the lone Catholic quietly goes ahead with his own abstinence, the time will come when somebody will ask him why he does it and he will have a chance to expound in a friendly way the teaching of the Book of Common Prayer. In this as in everything else the Catholic may commend the faith to his Protestant-minded brethren or he may antagonize them permanently; his responsibility is tremendous. If he holds aloof, shirks his share in church activities and financial support, he will never be a factor in the development of the parish. If, on the other hand, he is co-operative he may become a potent influence in shaping the future, even to the extent of some day securing a Catholic Rector. Many a parish has been changed by the presence of one Catholic layman.

It frequently happens that a Protestant-minded parish, per-

haps unaware of what it is getting, calls a Catholic as its Rector. Most of our Catholic parishes began in that way to be what they are now. Such a Priest has a tough job on his hands and a stray Catholic layman can be of no end of help, not only by setting an example but by backing up the Priest in his efforts. It is immeasurably easier for the Rector to make innovations if there is even the smallest demand for them from the pews. If one layman in a parish gathering speaks out and says, "Father, can't we have vestments or candles or incense," the impression is immediately created that these things are not just a whim of the Priest. And if this layman has previously ingratiated himself with the people of the congregation by sharing in the life and work of the parish his words will, of course, carry additional weight.

In the early days of the Church there were great missionaries such as St. Paul. But the Catholic faith was also propagated by Christian soldiers in the Roman legions, by merchants and traders, or by sailors who learned it in one port and preached it in another. The Catholic layman of today who, for one reason or another, moves from the parish where he has learned to know the full beauty of Catholic life and worship to one where these things are not found, may serve the cause as effectively as did his prototype in the first centuries.

Christian Marriage

By WALTER CONRAD KLEIN

Condensation of an address delivered at the Priests' Convention in Philadelphia, May 2, 1946.

DIVORCE has become common and respectable within the memory of those who are still in middle life. This social change would hardly have taken place without the help of two

titanic wars, but the late World War and its predecessor have accelerated the decay of earlier moral standards. Even Christians feel the disenchantment and weariness that have oppressed both the mighty and the weak since the conclusion of the Second World War. So long as we remain in this mood, we

shall be disposed, in questions of marriage, as in other questions, to welcome a formula that promises to liquidate the errors of the past without committing us to too much corner-cutting in the future. Despite its superficial advantages, any compromise, if accepted officially by the Church, is certain to lead eventually to more grievous complications. What we need is a simple, comprehensive principle. That principle is evident in our Lord's teaching. It may be stated as follows: The *vinculum* of Holy Matrimony, once validly contracted by two baptized persons, can be dissolved only by the death of one of the parties.

This is a proposition. It is couched in theological terms, and the science of Christian theology did not exist in a technical sense when our Lord taught; but the principle as we have stated it does not deviate in the slightest degree from what our Lord actually said.

The proposition will be tested from the three points of view of revelation, history, and reason. These three tests are exhaustive. We shall discover that the Scriptures speak with an unequivocal voice. Despite frequent disloyalty to Christ in this matter, history on the whole supports and applies the principle. Reason confirms the principle and prescribes the methods to be used in its application.

Revelation

When the Pharisees, probably with malice, asked for our Lord's opinion with regard to divorce, He thrust aside the Law and brought forward the original institution as the proper beginning of an inquiry into God's will concerning marriage. We are not under the necessity of magnifying the difficulties of the question by hesitating to accept this appeal because critics do not believe that the narrative to which our Lord appealed is historical. He did not appeal to the narrative as such but to the truth it expressed, and, whether or not we believe that the *copula* belonged to marriage before the Fall, it is clear that God's purpose was to effect an intimate and exclusive union between a man and a woman. The pattern thus established was quickly disfigured beyond recognition.

Faced with the invincible obstinacy of fallen man, God suffered men to practice polygamy and divorce. The former, though lawful to oriental Jews even to the present day and to European Jews until the eleventh century, had fallen into disuse in Palestine in our Lord's time. Divorce, however, had not lapsed into desuetude. Divorces were granted on the basis of Deut. 24:1. There were two principle opinions about the application of this law. They are summarized in the Mishnah in these words:

"The School of Shammai say: A man may divorce his wife unless he has found unchastity in her for it is written, Because he hath found in her *decency* in anything. And the School of Hillel [He may divorce her] even if she spoiled a dish for him, for it is written, Because he hath found *indecent* in *anything*" (Gittin 9:10, Danby's translation). The unchastity for which Shammai allowed divorce was not flagrant adultery. For that the punishment was death. Presumably, loose conduct on the part of the woman, if sufficient to give grounds for the suspicion of adultery, was accepted as an adequate reason for divorce.

Neither Judaism (unless we attach great importance to the Zadokite prohibition of divorce) nor Gentile culture presents anything approximating our Lord's position. Under Roman law the contract of marriage was the essence of marriage, and the contract was dissolved by the withdrawal of the consent of one of the parties. Roman law and Jewish law had the same conception of the married man's adultery: if he had sexual intercourse with an unmarried woman, he was not guilty of adultery. A knowledge of these things is indispensable if one is to understand the *milieu* in which Christ's sayings were uttered.

The primary material for an investigation of the New Testament teaching about marriage consists of the sayings attributed to our Lord. Three of them (1 Cor. 7:10-11; Mark 10:11-12; and Luke 16:18) state that marriage is indissoluble. Only Matt. 5:31-32 and Matt. 9:9 require discussion.

In Matt. 5:32 the contrast between the teaching of the Jewish law and our Lord's teaching is perceptibly weakened by the introduction of the exception "saving for the cause of fornication." This exception is reminiscent of Shammai's interpretation of the words "nakedness of a thing" in Deut. 24:1. Shammai took the meaning to be "a thing of nakedness," i.e., unchastity. It does not follow that our Lord subscribed to Shammai's teaching. He merely stated that the man who divorces his wife makes her an adulteress. She will be obliged to seek a new alliance in order to escape from an intolerable position. There is one exception. If the woman has committed adultery while living with her husband, the divorce does not make her an adulteress. Christ does not say that the man may marry again. Therefore the principle of indissolubility is sustained.

The Matthaean Exception

The second exception, which occurs in Matt. 19:9, is more alarming. Here our Lord says, "Whoever divorces his wife, except for unchastity, and marries another, commits adultery." On the face of it this seems to allow the injured husband to contract

marriage. There are five ways of dealing with the difficulty: We may impugn the historicity of Matt. 19:2; we may concede that it is historical, but that our Lord was not enunciating Christian law; we may attempt to prove that the text of Matt. 19:2 is false; we may understand "fornication" as an impediment, that is, as a factor rendering true marriage impossible for reasons to be stated; we may reject the witness of this solitary verse on the ground that it conflicts with the testimony of the four sayings already considered.

Matt. 19:3-12 has frequently been compared with a parallel passage in Mark 10:2-12. Kirk, Tyson, and others hold that the former is unhistorical, but that, following Charles, has shown, in the second chapter of *Christ and Divorce*, that there are good reasons for dissenting from this opinion. The difficulties and exiguity of the material preclude certitudinal judgment. The rejection of a document on substantive grounds is a desperate measure, and in this instance we are not forced to treat the evidence with reserve in order to maintain our position. Although the distinctive features of the Matthaean text may be historical, we are not obliged to concede that our Lord identified Himself with the teaching of Shammai.

If the narrative is historical, it means no more than that our Lord preferred the rigorism of Shammai to the laxity of Hillel—as indeed what Christian could not? The logion, in its context, is not a mere endorsement and adoption of Shammai's position. The question at the beginning of the passage may be rephrased as follows: Which is the better opinion, Hillel's or Shammai's? Of course, our Lord might have used the opportunity to express His own opinion, but if His teaching was well known, this would have been unnecessary. Since a restricted choice is presupposed in the form of the question, our Lord runs little risk of being misunderstood.

In our examination of the passage as a whole has led us to no certain conclusion. If we accept the received text in its entirety, regarding it as a sound historical document, and understand the word *porneia* "unchastity" in its most common sense, one of two things must be true: either our Lord was not expressing His own mind or He permitted divorce for one grave reason.

We proceed now to the question of the text of Matt. 19:9. Most of the manuscript evidence is in favor of the reading: "And I say to you: whoever divorces his wife, except for unchastity, and marries another, commits adultery." The reading of the majority could be accounted for as an attempt to assimilate this verse to Matt. 5:32, if it were not for certain difficulties that loom very large if we accept

this explanation. The received text renders the perplexity and distress of the disciples (Matt. 19:10-12) unintelligible. Was the teaching of Shammai too severe for them? Early Christian writers do not quote the received reading in defense of remarriage after divorce. Dr. Cirlot has discussed the question with great ingenuity in the first chapter of *Christ and Divorce*. Expanding Easton's arguments, he undertakes to demonstrate that the original text read as follows: "Whosoever shall put away his wife, except for unchastity, causes her to commit adultery, and the man marrying a divorced woman commits adultery."

If the argument against the received text dissolves under criticism, we may find support for our principle in a secondary meaning of the word *porneia*. It may have the sense of "marriage within the prohibited degrees." The existence of the impediment of close kinship renders a real marriage impossible. It has also been contended that the meaning is "prenuptial unchastity." The force of this argument lies in the invalidating effect of misrepresentation. The consent of the bridegroom was given on the supposition that his bride was a virgin at the time of the marriage. Unchastity occurring before the marriage is therefore a sort of impediment.

If all these arguments fail, we have a last line of defense. The difficult verse stands out in painful isolation. Before we can derive from it a principle for the regulation of Christian conduct we must prove the falsity of the formidable company of witnesses marshalled against it. This statement of the case implies the conclusion at which we have arrived. The testimony of a single witness affords very dubious warrant for a departure from traditional Christian practice.

To sum up, the New Testament sustains the position taken at the beginning of this address. It teaches with abundant clarity that both parties to a valid marriage are bound by that marriage until death separates them. (For the dissolution of marriage by death see I Cor. 7:39.)

Tradition and Reason

In order not to spin out this address to inordinate length, I am going to deal summarily with the testimony of Christian tradition. During the centuries before the emancipation of the Church no Christian writer permits remarriage after divorce. To be sure, *divortium a mensa et thoro* "separation from board and bed" is recognized, but this is not divorce in the Jewish sense. When the parties, for grave reason, are allowed to live apart, the *vinculum* remains. No writer of this period or the period immediately following uses Matt. 19:9 in an attempt to prove that a

divorced person may lawfully remarry. After the first and purest period of Christian history, some writers do assert that remarriage is permitted in certain cases, but Lactantius, Epiphanius, Asterius, and Ambrosiaster are of no weight against the evidence of a general adherence to the Christian principle, in theory if not always in practice. St. Basil, while never for a moment doubting the principle, feels himself impotent to curb the numerous violations of it within his experience.

With the sixth century comes the commencement of a cleavage between East and West. It may be said of the East, without any intention to disparage this portion of the Christian world, that it eventually gave up its contest with the State, and admitted adultery, treason, and other things unsanctioned by Christ, as lawful reasons for divorce. In the West, the principle has been maintained with greater firmness. It cannot be denied that Theodore of Tarsus, Gregory II, and the laws of Howel the Good supply us with instances of startling infidelity to the doctrine of Christ. Nevertheless, they had no effect upon the practice of the West as a whole. The Western Church, unwilling to admit the possibility of the dissolution of a valid marriage, elaborated the doctrine of impediments. It has, to be sure, used elastic methods in its treatment of impediments, and some of its writers have asserted the Pope's power of dispensation in astounding terms.

The principle, in short, has in the main been upheld by the Church. So keenly has the force of the principle been felt that at one time a second marriage, even after the first had been dissolved by death, was widely frowned upon, and in the East this sentiment of disapproval persists.

Reason confirms the conclusions derived from Scripture and history. The sanctified and illuminated Christian mind discerns in Holy Matrimony one of the most blessed of all earthly estates. It accepts without resentment the renunciations and privations marriage entails, and regards true Christian wedlock as a school of charity and a means whereby human beings attain salvation. It can scarcely be open to question that the sacrificial use of marriage leads to an attractive type of sanctity. The compatibility of marriage with holy life is amply demonstrated by the large number of married saints.

The Sacrament of Holy Matrimony

The matter and form of the sacrament are elusive, though we know them well by intuition; and definitions, at least superficially, differ widely. For example, Darwell Stone defines the matter briefly as "the contract made by the persons married" and the form as "the words by which the contract is ex-

pressed." Hall puts the matter accurately when he says the "outward part or sign is not fixed . . . sign can be accurately identified and described including two requirements (a) the Baptism of its subjects; (b) their consummation of a marriage union between themselves." Jones, a Roman Catholic moral theologian, gives the following definitions: "The *matter* . . . is the outward manifestation of the mutual conferring of the marriage rite; the *form* is the external expression of the acceptance of the same." In the West, theology holds that the persons married are the ministers of the sacrament. The East maintains that the benediction is esse-

In marriage, many blessings and graces are received. The prevention of fornication is by no means the principal purpose of marriage, but it is particularly in a time of license, a benefit not to be despised. The primary purpose of marriage is social institution is procreation. While persons cannot have children are at liberty to marry, the Church has never taught that one must have as many children as possible, many of the methods commonly employed in the "spacing" of children are unlawful. In the present decadence of moral theology in parts of the Anglican Communion it is difficult for a priest to give explicit directions concerning the use of marriage, and equally difficult for married persons to ascertain the true will of the Church on this matter we are under an obligation to err on the side of Christian standards. The *fides* of Christian marriage is the blending of affection and interests in a common life with the certainty that each party stands to the other in a unique relation, is the great personal blessing conferred by this sacrament. This removes the most intimate physical communion all shame and all the consequences of unrestrained sensuality. Three of the benefits named are to be had, if in limited form, in natural marriage. Supernatural or Christian marriage bestows upon those who embrace it a peculiar grace, and by virtue of the grace transmitted through sacramental channels husband and wife can perform all the acts proper to marriage without defiling their bodies, the temples of the Holy Spirit.

Baptism is the sacrament by which one becomes a Christian. An unbaptized person cannot receive the sacramental benefits of Holy Matrimony. Persons who have been married before Baptism become the recipients of the grace of Holy Matrimony when they are baptized and elect to continue their union on the higher level of Christianity. When one person is baptized and the other declines to follow him into the Church, there are two possibilities: if the unbaptized partner consents to maintain the union without requiring of his or her Chris-

anything essentially repugnant to Christian
 ds, the marriage is permitted to stand. It then
 s Holy Matrimony for the Christian partner.
 unconverted person desires to dissolve the
 ge or is prepared to continue it only on terms
 e intolerable to a Christian, the latter is at
 to marry a fellow-Christian if such a mar-
 an be validly contracted. This is the Pauline
 ge (I Cor. 7:12-16). The marriage of a bap-
 person with an unbaptized person is very rarely
 ted. In this case, the impediment of disparity
 exists. The Pope claims the right to dispense
 , but a marriage of this sort, if it is not actual-
 idden in II Cor. 6:14-7:1, is a most hazardous
 e.

ve presented here the groundwork of Chris-
 marriage as it is determined by Scripture, tradi-
 nd reason. Difficulties have been brought to
 otice, but we have found none of them in-
 ble. The principle of indissolubility is clear.
 ws based upon it can never be simple, and un-
 ed human nature will never find them ac-
 le; but it would be disastrous to base Chris-
 w on any other principle.

E: At the suggestion of the Rev. Dr. William
 mphy, who has kindly read this address in
 ript, I have recast several obscure turns of

phrase with a view to greater clearness and omitted
 a long paragraph on impediments—a subject that
 belong properly to his paper.

The reader will perceive that I have borrowed my
 three lines of investigation from O. D. Watkins,
Holy Matrimony (London, 1895).

Lest I be suspected of side-stepping a difficulty, I
 beg leave to append a few observations on marriage
 in the order of nature, that is, marriage between
 persons who have not been incorporated into the
 Christian fellowship by Baptism. In form, our Lord's
 statement of principle is addressed to all men and
 embraces all men. In strict logic, natural marriages
 have the same indissolubility as Christian marriages.
 A recognition of the indissoluble character of nat-
 ural marriage perhaps accounts for the relatively late
 appearance of the Pauline privilege as a canonical
 measure.

It has been maintained that mere carnal knowl-
 edge creates a *vinculum*. To take this stand would
 be to capitulate to chaos. Many natural marriages
 are undoubtedly defective. Judged by any sound
 criterion, the parties are ignorant of the nature of
 marriage even in the natural order; the intention is
 inchoate, and in some cases the most assiduous in-
 vestigation unearths nothing worthy of the name
 "intention;" and, in spite of appearances to the
 contrary, genuine consent is probably rare.



The Way of Spiritual Childhood

A Translation of an Article by The Reverend Reginald Garrigou-Lagrange,
O.P., in *La Vie Spirituelle*

By SISTER MARY THEODORA, C.S.M.

OUR Lord said to His apostles: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven"—St. Matthew 18:3. St. Paul adds: "The Spirit itself beareth witness with our spirit that we are the children of God"—Romans 8:16. He often counsels great docility to the Holy Spirit. This docility is found especially in the way of spiritual childhood recommended by many saints and in these latter days by St. Thérèse of the Holy Child. This way, which makes the interior life so easy and so fruitful, is too little known and too little followed.

Too little followed. Why? Because many imagine wrongly that it is a special way reserved for souls that have been kept entirely pure and innocent; and when one speaks to others of this way, they imagine it to be a puerile virtue, a sort of child's play which is not suitable for them. These are false ideas. The way of spiritual Childhood is neither a special way nor a matter of child's play. The proof of this is that it is our Lord Himself who recommends it to all, even to those who, like the apostles whom He trained, have the care of souls.

To gain a comprehensive view of this way we must first note its resemblances to physical childhood, and then its differences.

As a Little Child

The resemblances are manifest. What are the natural qualities of a child? Generally he is simple, without duplicity, naïve, and candid; he does not pose; he presents himself as he is; moreover, he has a sense of his weak-

ness, for he needs to receive everything from his father and mother, and this leads to humility. He is led to believe simply all that his mother says, to have absolute confidence in her, and to love her with all his heart, without calculation.

What are the differences? The first was noted by St. Paul: "Be not children in understanding; howbeit in malice be ye children, but in understanding be men"—I Cor. 14:20. Spiritual childhood is distinguished from the natural by maturity of judgment and by a supernatural judgment inspired by God.

A second difference is indicated by St. Francis de Sales in the treatise on *The Love of God*. In the natural order as the child grows he must become more self-sufficient, for one day his father and mother will be taken away. On the contrary, in the order of grace, as the child of God grows, he understands more and more that he can never be self-sufficient and that he will always depend intimately upon God. The more he grows, the more he must live under the special inspiration of the Holy Spirit who comes to supply the imperfection of our virtues by His gifts, so that the child of God becomes more passive under the Divine action than given over to his own personal activity, until at last he will enter into the bosom of the Father where he will find eternal blessedness.

When young men or women reach adult age they leave their parents to make a career; later on the man of forty may come often to visit his mother, but he does not depend on her as he did

formerly. It may be that is he who supports her. On the contrary, the child of God is faithful, becomes more and more dependent on his mother, as he grows up, even to the extent of doing nothing without Him, without His inspiration and counsel. Thus all his life is steeped in prayer. It is the part which cannot be taken away. St. Thérèse of Lisieux understood this. After she had passed through the dark night of the soul, she thus reached the transcendental union.

These are the general characteristics of spiritual childhood and its resemblances to natural childhood and its differences.

Its Virtues

Let us now consider the principal virtues manifested in spiritual childhood. First of all, simplicity, or absence of duplicity. Why? Because the soul seeks only God and is going straight to Him. There comes to pass what is foretold in the Gospel: "If thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness"—St. Matthew 6:22, 23. Likewise, if the intention of your soul is simple and direct, pure, without duplicity, all your life will be lighted up like the face of a child. The simple soul looks at everything from God's point of view, it sees Him in persons and events; in all that happens it sees what is willed by God or at least permitted by Him for some good.

A second virtue is humility. As it follows this way, the soul becomes humble. The child

ous of his weakness; he de-
upon his mother for every-
and constantly asks her
or nestles near her at the
threat of danger. Likewise,
child of God feels that he is
ing by himself and often re-
the words of Jesus: "With-
me, ye can do nothing." He
n instinctive need of for-
g himself and depending
od, of abandoning himself
od. His soul refrains from
self-regard, from wanting to
a place in the thoughts of
s; it looks away from self,
thus fights against self-love
ssfully. Feeling its own
ness, it experiences the need
aning constantly upon our
and of being guided and di-
d in everything by Him. It
vs itself into His arms as a
into the arms of its mother.
is way the spirit of prayer is
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other virtue is faith. As the
believes firmly and with-
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is enough, and there can be
oubt in the mind.

hat follows? As the mother
appy in teaching her child,
even more so when he is at-
ve, so our Lord is pleased to
al the profound simplicity of
mysteries of the faith to the
ble soul who listens. He said,
ank Thee, O Father, because
u hast hid these things from
wise and prudent, and hast
aled them unto babes"—St.
hew 11:25. The faith of this
becomes penetrating, satis-
g, contemplative, radiant,
tical, the source of a thou-
excellent impulses.

he spirit of faith leads on to
g revealed mysteries, per-
events, as God sees them.



One sees God in everything.
Even if God permits the dark
night, one passes through it hold-
ing His hand as the child holds
the hand of the mother who pro-
tects him.

Confidence

Confidence thus becomes more
and more steadfast and complete.
Why? Because it rests upon the
love of God for us, upon His
promises, upon the infinite
merits of our Lord. As the child
is sure of the mother because he
knows she loves him, this soul
is sure of God. It cannot doubt
His fidelity in keeping His prom-
ises. "Ask and ye shall receive."
The soul does not rely upon its
own merits or personal fortune
but upon the infinite merits of
the Saviour which are in store

for it, just as the fortune of the
father is for the children who
have nothing of their own.

Does its weakness disturb it?
Not at all. A child is not dis-
couraged by reason of his weak-
ness. On the contrary, he knows
that it is just because of his weak-
ness that his mother is always
careful to watch over him. Thus
our Lord watches over the little
ones and the poor who trust in
Him. The Holy Spirit whom He
has sent is called "The Father
of the poor."

This soul counts only upon
God, upon our Lord, upon the
blessed Virgin, and upon those
who live in God, as the child
has confidence only in his mother
or the person to whom she has
entrusted him for the time being.
It is a complete confidence even

in the gravest moments. One recalls the saying of St. Teresa: "Lord, You see all, You can do everything, and You love me." The only fear of this soul is that of not loving our Lord enough, of not abandoning itself fully to him.

Charity is love of God for Himself and of souls in God, that they may glorify Him in time and in eternity. The little child loves his mother with all his heart, he loves her far more than he loves the caresses he receives from her; he lives by his mother. So the child of God lives in God and loves Him for Himself because

of His infinite perfection. What he loves is not his own perfection, but God Himself, upon whom he relies. To this love he refers everything; it is a delicate, simple love which inspires filial piety and great charity for his neighbor because the latter is loved by God and called to glorify Him throughout eternity.

Yet the child of God is as prudent as he is simple, simple with God and with the friends of God. Under the inspiration of the gift of counsel he is prudent in his relations with those who cannot be trusted.

He is weak, but he is also

strong by the gift of fortitude which was manifested in martyrs, even in young virgins and old men.

Many saints in their wonderful lives show us that the simple natural life wholly abandoned to God is more excellent than the natural activity of those who are gifted and more energetic than the sons who rely upon themselves and forget to seek the blessing of God. Such a life is a commentary upon our Lord's words: "I tell thee, O Father, because Thou hast hid these things from the wise and prudent, and has revealed them unto babes."

A Bishop Writes His Laymen

2. The Incarnation and the Presence of God

By the RIGHT REVEREND JAMES P. DeWOLFE

I.—*The Incarnation.* (REVIEW)

In the words of the Athanasian Creed, "we believe and confess:

That our Lord Jesus Christ the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of His Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting:

Equal to the Father, as touching His Godhead: and inferior to the Father, as touching His Manhood.

Who although He be God and Man: yet He is not two, but one Christ;

One, not by conversion of the Godhead into flesh: but by taking the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

II.—*God's Presence Among Men.*

A. *Immediate*—When Jesus stood before Pilate, God stood before Pilate. In the Incarnation, God demonstrated that He is not remote, far removed from "the trivial round, the common task" of everyday human experience; but is close at hand, present. Without doubt God is present "there." But more important, the Incarnation revealed God as being present "here."

B. *Objective*—The Incarnation demonstrated that God is "other than His creation." God is not to be confused with the human race or with creation; any more than Jesus Christ is to be confused with Pontius Pilate. All pantheistic theories of God's nature and presence are given the lie by the Incarnation. However much God may relate the human race to Himself, He is, in His essential being, *other than* His creation. His presence is

not the result of subjective attitudes in men. God is *veritas*. He wills to be. He is present as He wills to be: quite independent from men's awareness of His presence.

C. *Personal*—The Person who is God the Son and Jesus the Son of Mary, was present before Pilate not as impersonal "First Cause," nor as a mere ethical abstraction, but as a living, conscious, integrated personality; able to love to the uttermost because He completely understood and could fully reservedly forgive. Exaggerated notions of God's transcendence were corrected, as was the notion that God is unchangeable and particular because He is universal.

D. *Discernible*.—When Pilate looked at Jesus, he saw a man. Pilate, like many others who came into personal contact with Jesus, did not ascend unto a conscious awareness of Jesus' deity. But numbers of people did so become aware

Peter was the first to acknowledge publicly of Jesus: "thou art the Christ, the Son of the living God." (St. Matthew 16:16). The presence of God may be discerned by men and women who have the moral and spiritual capacity to do so. God supplies that capacity, but the use of it is men's own responsibility. Our recognition of God's presence, however, is not the cause or the source of that presence.

Old Testament Proto-types Fulfilled

A. *Moses and the Burning Bush*.—(Exodus 3:1-6). The bush burned with fire but was not consumed: rather, it was purified. God took human nature; was made flesh; human nature was not thereby consumed, but was made glorious.

God called to Moses out of the midst of the bush, so God calls to the world through the body Jesus wore.

B. *The Ark of the Testimony*.—(Exodus 25:10-22). As the Ark enshrined the Law that was given through Moses, Jesus embodies the fulness of grace and truth. (St. John 1:17). The Law of the Old Testament was engraven upon stones; the truth and grace of the New Testament is written on the hearts of Christ's friends.

C. *The Tabernacle*.—(Exodus 26). The Tabernacle in the desert—and until the building of Solomon's Temple which took its place—was first and foremost the token and pledge of God's constant presence with His people. In Christ, what was formerly symbol is now made personal: The Word (God the Son) was made flesh, and tabernacled among us. (St. John 1:14).

D. *The Shekinah*.—(Exodus 40:34, 38). In "the Taber-

nacle" of the desert there was a special token of God's presence. It was the Shekinah, or the glowing light of fire, which shone always over the Ark on the Mercy Seat, between the Cherubim. Elsewhere (as in Exodus 24:16-18) the Shekinah is pictured as a devouring flame within a thick cloud. It was known as "the glory of Jehovah" and was the outward and visible sign of His presence.

The Shekinah, or the outwardly manifest glory of God, is connected with Christ in the New Testament:

(a) At His birth. (Luke 2:9).

And an angel of the Lord stood by them (the shepherds), and the glory of the Lord shone round about them, and they were sore afraid.

(b) At His Transfiguration.

(St. Matthew 17:5). While he—Peter—was yet speaking, behold a bright cloud overshadowed them: and behold a voice out of the cloud, saying, This is My beloved Son in whom I am well pleased; hear ye Him.

(c) Hebrews 1:3. Jesus is called "the effulgence of His (God's) glory, and the very image of His substance."

(d) St. John 1:14. And the Word became flesh, and dwelt (tabernacled) among us (and we beheld His glory, the glory as of the only Begotten from the Father), full of grace and truth.

In this verse, the words "tabernacle" and "glory" are combined: Here the vagueness of the Jewish conception of God's abiding presence gives place to the definite presence of the personal Christ. "To behold His glory" means "to see God present in Him."

IV.—*God's Abiding Presence.*

A. *Jesus' gift to mankind.*

The sense of God's nearness to us because of His unalterable love for us, is Jesus' gift to mankind. "Ideas," says Dr. Kenneth E. Kirk, "are not conveyed by words alone; emphasis often serves to express them better than direct enunciation." This emphasis one cannot fail to have affect him as he reads the Gospel accounts of Jesus' portrayal of God's divine Fatherhood. As Dr. Kirk says so pointedly, Jesus "gave a vision of God where others could only speak of it."

B. *Extended Through the Eucharist*. Jesus said, "Lo, I am with you alway, even unto the end of the world." (Matthew 28:20). This stirring promise He has kept unwaveringly. Devout Christians, wherever and whenever they lived, have known for experienced truth that in and through the Bread and the Wine which the Lord hath commanded to be received, Jesus has been present with them, "closer to them than breathing, nearer than hands and feet." Christians have disagreed with one another concerning the theology of the Holy Eucharist, but the universal Christian experience has been that "he that eateth My flesh and drinketh My blood abideth in Me, and I in him." (St. John 6:56).

C. *Apprehended by Faith*. Light blinds as well as reveals. If light is to aid our vision, a power of apprehension on our part is required. That power of apprehension is the capacity for the exercise of faith, given to Christians by God Himself in Holy Baptism. God gives us His gifts, but the use of them rests with our own personal and corporate will. It is significant that the first Adam

brought death into his soul through food, and that Jesus, the second Adam, confers his life upon the soul through food also. We receive Jesus' gift of His life by means of the Sacraments, but the difference that gift makes in us and to us depends upon our exercise of faith.

D. *Enshrined in the human heart.* "Our hearts were made for Thee, O God, and they are restless until they find their rest in Thee," St. Augustine once wrote for all time. God is not content simply to be present to us: He would be present *in* us. It is God that saith, *Light shall shine out of darkness, who shined in our hearts*, to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor. 4:6). The upshot of our growth in Christ, to which Eucharistic devotion contributes but which it refuses to usurp, is our realization of:

1. The universal presence of God in the world.
2. The indwelling of Christ in the soul of the individual.

3. The indwelling of Christ in the living Church.

4. The realization that men (especially Christians) wherever they may live, and under whatever circumstances, spend 24 hours out of every day in the presence of God and the realities of heaven.

Conclusion.

A. The Incarnation has demonstrated that life is a march onward *with God* (which constitutes true religion) rather than a march *onward to God* (which constitutes ethics). True religion impels a lofty ethical standard. Even lofty ethical standards cannot induce true religion.

B. The world today is increasingly aware that true religion, (*i.e.*, surrender in service to God, consciously and constantly realized as being present), does not characterize its thought or its practice. It begins to hold the war lords as morally reprehensible and guilty of crime. It fears the pos-

sible future use of atomic energy in the form of atomic bombs, because it realizes the moral convictions and standards of the world as they are deficient and unreliable.

C. The only power that can breathe life into a lofty ideal, so that that standard of behaviour is attained and maintained, is the Spirit of the living God, the Spirit of the Holy Ghost whom God the Father has sent in Jesus' Name. That Christians are committed to this proposition serves to distinguish them from the world.

D. The Church alone is equipped to convey to the world *Immanuel*, God with us. You and I and all the baptized are the Church—we who bear in our bodies the mark of the Lord Jesus. Both God and the world press upon us the responsibility we have, as Christians, to live from day to day in God's realized presence that all men will take knowledge of it, that we live with Jesus, that ourselves will gladly be drawn to His company.

The Spirit of God

By SHIRLEY C. HUGHSON, O.H.C.

PART IV

WE have considered the Gifts of the Holy Spirit in general. We have thought of their nature and their mode of action in the work of sanctifying the souls of God's elect. It still remains for us to study the Gifts in particular, and seek to see what God has revealed concerning them in the Scriptures, and in the interpretation which the Church through the ages has placed upon them.

Let us enumerate them again. As they are mentioned in the prayer which the bishop uses in the confirmation office, they are: Wisdom and Understanding; Counsel and Ghostly Strength, or as this Gift is often called, Might or Fortitude; Knowledge and True Godliness; or Piety; and Holy Fear.

Following the method of St. Augustine we shall

consider the Gifts in an ascending scale, beginning with Fear which is the lowest of the Gifts, and ending with Wisdom which is the highest. In Holy Fear is set the root and spring of the other Gifts as it is the guardian of them all. As we have already noted, this is not to say that the Gifts operate separately, or in any definite order of sequence. They are commonly spoken of in the plural, but the expression which is employed in the ancient hymn, *Veni Creator*, is more accurate: "Thy sevenfold Gifts." There is not a moment when the soul does not need the benefits of the full operation of all the Gifts of the Spirit.

Holy Fear

The word fear is used in the New Testament in various senses, but generally its meaning is good. The Gift of Fear would seem, in a measure, a necessary

office, and to belong to the purgative way of life. By its action we are warned against the things which are contrary to the divine Spirit, and which, if assented to, would stain the soul with sin, and dishonour God. It is the sentinel which stands at the door to warn the soul of the approach of any danger.

Each of what we know of the Gift of Fear we learn from the Old Testament, particularly from the book of Proverbs. We learn there that "The fear of the Lord is the beginning of knowledge" (i:7); "The fear of the Lord is to hate evil" (viii:13); "The fear of the Lord is the beginning of wisdom" (ix:10); "In the fear of the Lord is strong confidence" (xiv:26); "The fear of the Lord is a fountain of life" (xiv:27); "The fear of the Lord is the beginning of wisdom" (xix:23). This Gift produces a filial and reverential awe. It has been beautifully described by Archbishop Ullathorne, as "the love and venerating reverence that flows from the influence of the Holy Spirit on the will, moving the soul to revere our heavenly Father with ease and confidence, and to dread offending Him." St. Augustine tells us that "under the name of pure love is signified that will whereby we must needs be freed from sin, and avoid sin, not through the constraint of anxiety of infirmity, but through the tranquillity of affection."

The prophet Isaiah speaks of the Gift of Fear as being a part of the endowment of the human nature of the coming Messiah. But since He is God, He could have no sin, how could this Gift operate in Him? We must remember that this Gift has a higher and a higher office than just to guard the soul against sin. As we have thought, all reverence has its root in Holy Fear, and this Gift finds its true perfection in the human soul of Christ. No one has ever had so profound a reverence for God as the human soul of our Lord. We, because of our weakness, have to walk circumspectly lest we offend God whom we love and revere. His human nature went straight forward, steadfast and serene. His Humanity, veneration and worship of God reached in the highest possible perfection. Nothing could show this better than His great high-priestly prayer in the seventeenth chapter of St. John. First in Him was an absolute dependence upon the Father: "The Son can do nothing of Himself, but what the Father doeth the Father doeth. . . . I can do nothing of myself. . . . I seek not Mine own will but the will of Him who sent me." Lastly, there was a perfect submission of His will to the will of the Father—"My will but Thine be done." These three elements, worship, deference and submission, are essential constituents of Holy Fear.

The saints in glory, being perfectly at one with our Lord, enjoy this same operation of Holy Fear in themselves. This Gift of Holy Fear, therefore, ever produces in them an increasing sense of loving awe and reverence, enabling them, along with the whole company of heaven, continually to cry, "Holy, Holy, Holy."

Piety and Fortitude

Holy Fear is closely akin to the Gift of Piety, which the New Testament calls True Godliness. Piety may be said to be the obverse side of Fear, the latter having reference, as we have suggested, more to the purgative aspect of the soul's life, while Piety is positive rather than negative. Fear puts us on guard against evil, Piety fills us with a loving child-like devotion to God, stimulating us to love, honour and worship Him, and find our joy in Him and in all that honours Him. Piety fills us with a sweet refreshment from God, with a warm and comforting consciousness of His tender love to us, with a realization of His presence, of His friendship, of what we owe to Him in return; and it fills us with a joyful eagerness in going forward to pay the debt. It makes us see, and rejoice in the truth of Dame Gertrude More's saying, "To give all for love is a most sweet bargain."

Fortitude, or, as it sometimes, and perhaps more properly called, Might,—or Ghostly, that is Spiritual, Strength,—is the Gift which perfects the natural virtue of so-called Fortitude by infusing into the will a supernatural energy and courage which enable it to meet and conquer the difficulties of the Christian life. These difficulties may be interior, as temptation to sin, or meeting the demands which God may make upon us for our perfecting, such as continuance in prayer and good works. They may include also the endurance of the mortification of our desires, or the contending against the spirit of the world which presses so hard upon us all; or the bearing of persecution, calumny or hate, or physical suffering.

The bestowal upon us of this Gift of Ghostly Strength constitutes a sharing in the strength of God. It is not a Gift outside of Him that we are called to use, for the Lord Himself "is my light and my salvation; whom then shall I fear? the Lord is the strength of my life; of whom then shall I be afraid?" (Ps. xxvii). Archbishop Ullathorne has a fine passage which expresses the function of this Gift of Fortitude: "What is man? Who is he that he should undertake to scale heaven, and to do this mighty feat in the face of all these enemies? His nature, his name is weakness. Measure the grandeur of his undertaking by the weakness of his nature,

and the difference between them represents the divine force of which he stands in constant need." This force is supplied by the Holy Spirit in the Gift of Fortitude.

We have seen that these Gifts of the Spirit endure through eternity. How can Fortitude function in heaven where the battle is no more? But like Holy Fear, Fortitude or Ghostly Strength has its place there. It is the Spiritual Strength with which the soul is endued that enables the redeemed in heaven to maintain their place and pursue their worship. If this divine strength were withdrawn, there would be no more heaven for them. As the divine love flows unceasingly into the souls who are in Christ wherever they may be, so does the divine Strength continually support them.

We have thought of Holy Fear, Piety, and Fortitude, which are the three Gifts of the Spirit which act upon the will and the affections, stimulating them to greater service and love. We must now go forward and examine what is involved in the Gifts of Knowledge, of Counsel, of Understanding, and of Wisdom, which operate to enlighten the minds and judgments of God's people.

Knowledge and Counsel

When we consider Knowledge, we must remember that we are not referring to the intellectual knowledge which is acquired by study or observation. We mean the Knowledge which is a divine Gift, and which is cultivated by a life of association with God. This Gift is such a participation in God's own knowledge of created things as enables us to see them somewhat as He sees them, and on the basis of a right judgment to use them accordingly. It gives us the power to know the true value of created things and relationships, and to employ them in such a manner that they will prove to be guides to lead us to God. It produces the right kind of detachment from created things, enabling us to look at them objectively, to see their true place and value, especially in their uses for the salvation and sanctification of men. It enables us to evaluate society, and to judge concerning the validity of its demands upon us, and to seize it and use it for God's glory and for the building of His Kingdom. The Gift of Knowledge imparts to us the Mind of Christ, which St. Paul declares we have (1 Cor. ii:14-16), in order that we may know and judge all things, in our measure, as Christ knows and judges them; and thus it gives us the power to live our lives according to His will.

Counsel, in general, is defined as an exercise of prudence by which we learn what means are to be used to attain a right end. Thus the Gift of Counsel has to do with the direction of particular actions.

It is a light by which the Spirit shows us what ought to do in the time, place, and circumstances which we are required to act. It may be easy to receive the wisdom and necessity of a certain course, but it is not enough to know that a thing is good itself; we have also to judge whether it is good under the existing circumstances.

Counsel is akin to the virtue of discretion. St. Anthony the Hermit declared to be the essence of all the virtues, allowing them to operate actively and wisely. Even love, the greatest of virtues, needs to be enlightened and directed. One can act easily with the most loving intention and purpose, but act unwisely and hurtfully, if discretion be lacking. Counsel, like discretion, may be said to be the light of the Holy Spirit in the mind, resulting in the love of God in the heart.

We have seen that the Gifts of the Spirit are to be exercised by the activity of our wills like the Gifts of faith, hope and charity, but rather are we passive while their exercise within us is carried on by the directive activity of the Holy Ghost. In a sense, perhaps greater than with any other of the Gifts, our yielding ourselves to the leading of the Spirit increases the power of the Gift of Counsel within us, and makes it possible to carry out wisely and well our moral and spiritual duties,—calmly and without that impatience which can often make an impetuous desire to serve God the occasion of error.

Counsel belongs to every Christian, but especially to pastors and teachers who are called to God in any field of work to advise or direct others.

Understanding and Wisdom

We must distinguish the Gift of Understanding from the intellectual faculty which bears the same name. This Gift enables the soul—not necessarily the mere intellect—to gain a continually deeper insight into the divine truths which have been revealed to us. As the Gift of Knowledge has to do with the right evaluation of created things, so the Gift of Understanding opens our minds to the appreciation of the uncreated things of God.

This works in various ways. First, Understanding shows us the realities which underlie outward appearances. Perhaps the most constant operation of this Gift is to be seen in the realization possessed even the simplest and most ignorant minds of the Presence of our Lord Christ, both God and man, under the species of Bread and Wine in the Blessed Sacrament. Many an ignorant soul would be bewildered at a theological definition of the Presence, but the Gift of Understanding makes the reality of the Presence of our loving Saviour beyond all question.

gain this Gift reveals to us the meaning of the Scriptures as well as of other forms of revelation, which had been hidden from us. The marked instances of this are seen in St. Luke's account of the Risen Lord's instruction on the walk to Emmaus the evening of the first Easter day, given to two disciples whose "eyes were holden that they should not know Him;" and in His instruction to the Ten in the upper room at Jerusalem on the same day. The evangelist says "He opened their understanding that they might understand the Scriptures," as He taught them the things "concerning Himself which were written in the Law of Moses, and in the prophets, and in the psalms." He made these men, ignorant and unlearned as they were, to see the meaning of the Scriptures by means of what was to have been, by anticipation, a direct operation of the Spirit, as they had never been seen before by even the greatest prophets and seers. Lastly, by this Gift the Holy Spirit teaches us to see one truth of revelation to another, and to see that the revealed Faith is an organic whole, made up of mutually interdependent parts. It makes us grasp the oneness of the Faith, and to understand that there can be no such thing as a half-truth, or a partial acceptance of the divine revelation, any more than a human body can be divided, and retain its life and nature. Dr. Pusey says, "as well detach, if it were possible, one of the prismatic colours and think that light would remain the same, as think to sever in the rest one truth of God, and think that the other truths would remain harmonious."

The Gift of Wisdom is the subtlest and most commanding of all the Gifts of the Spirit. It is a supernatural habit infused into the soul by the Holy Spirit, by the use of which He makes us to discern, as by intuition, as by an interior and spiritual sense of taste, God and the things that come from God, and to delight in them accordingly. Indeed, the Latin word *sapientia*, wisdom, derives from *sapere*, to taste. By the exercise of Wisdom within us at the hands of the Holy Ghost, we form spiritual judgments, not based upon arguments or any kind of evidence, but upon the sense of spiritual taste somewhat as a connoisseur can in a moment distinguish a rare wine from a baser vintage. As we persevere in yielding ourselves to the moving of the Spirit, our inner spiritual taste grows more refined and discriminating.

St. Francis de Sales says that "Wisdom is simply love that tastes and experiences the goodness and sweetness of God." This is but one of the many illustrations we might find of how the universal quality of love insinuates itself into everything; and Wisdom possesses much the same universal character. Love permits nothing to escape her dominion if we will but accept it; and Wisdom floods all with her illuminating light. They take the whole of life, divine and human, for their province. The exercise of Wisdom leads straight to God who is the divine Love. St. Augustine says all that it is necessary to say in his aphorism—"Summa sapientia est caritas Dei, The summit of all Wisdom is to be found in the love of God."

The Transfiguration

By ISABEL S. DANNEY

A Meditation on a Prayer of the Orthodox Church

THE human mind can never be completely satisfied with any mere set of words in which to convey its deepest thought. The moment that the mind pauses, so to speak, and steps out of this framework, or that the network of words is adequate, that at that moment does that particular vista of thought die; or if it does not die it retires to the subconscious to be resurrected at a later date, to be poured into new molds of expression by the mind and by the soul.

There is a one sentence prayer consisting of eight words that the Orthodox

Church gives to her members who are trying to live the spiritual life. The priests and doctors of the Church consider this prayer adequate for the spiritual needs of proficients as well as beginners. It is because this prayer is so simple that it has untold and undreamed of possibilities. The words may be likened to the center point of a circle from which innumerable radii issue forth to the circumference. This is the prayer: "Jesu, Son of God, have mercy upon me." Immediately the mind is disappointed. The mind hoped for something else—some-

thing that would quickly unlock the secrets of God—something that would infuse knowledge unassisted into the soul. But, as the mind is not satisfied, it must begin to look for other molds in which to pour these eight words. In this intellectual dissatisfaction the mind turns these words over to the soul and to God. God fills the words with the meaning of Himself when He gives them back to the mind.

"Jesu, Son of God, have mercy upon me." Simplicity is the keynote of this cry. Even a child has an idea of the meaning conveyed.



*We
Beheld
His
Glory*

The greatest saint may have started with the idea of the child, but in his maturity he wonders if he will ever be able to fathom all of the wonder of these eight words. However, the words persist in the mind of the saint and those who would be saints, and some of their meaning having filled the caverns of the soul the words run over into other and deeper molds. Each word of this prayer is an absolute necessity if it is to be what the Orthodox Church intended it to be—a spiritual ladder upon which the soul may climb to God.

The Two Natures

"Jesu" is the first word. One pauses a moment—again the word is formed within the mind—then upon the lips—"Jesu," Mary's Son. Men knew Him first as the carpenter, the Son of Mary and Joseph. The people in Palestine knew Him as human, even as they themselves were human. He was one of them. He shared in the human business of living. Today, too He is one of us. He shares our common humanity. In Him

was a human soul—a human body—a human mind. He was and is unlike us in that sin is not in Him. He is called Jesu, or Jesus, because He can save us from our sins. This humanity in the Person of Jesus is also linked to the Eternal Trinity for this same Jesus is also the Second Person of the Blessed Trinity—God the Son. Not only is this Person to whom our prayer is addressed, Jesus, but He is Jesu, Son of God. That puts a higher and a different aspect upon our prayer. We know Him first as Jesu, the giver of all good gifts, for He gives us the material things we enjoy—He gives us our mental satisfactions—He fulfills the longing of our souls.

Our first knowing of Him as Jesus was also the first knowing of Him by the disciples and the people of Galilee. He did and does wonderful things. When we are with Him (in prayer or sacrament) we feel safe and secure. We depend upon Him as we realize that our own human resources are not adequate. He turned the water into wine at a

wedding in Cana. He gave gifts to those in need. The bride and the bridegroom did not perceive that He was the Eternal Bridegroom. They knew not He was. They appreciated the gift of wine. They appreciated His relieving of the embarrassing situation that existed at the moment that was sufficient but to those who continued to be with Him it could not be sufficient.

The mind may first know Him as Jesus, but the soul tells the mind that He is also Son of God. Then, the heart and the soul and the mind say, "Jesu, Son of God." We have been told that Jesus is God, yet the statement cannot be an actuality for us until He Himself makes the revelation to our souls. We come to Him pleading for His succor, as the Centurian for his young son. We ask, not really for whom it is that we are asking. As a first requisite He does not require that we perceive who He is, for He knows that is beyond our understanding. However, He does require that we have a love and a faith in Him, so that He may teach us who He is.

Peter and James and John knew Him first as Jesus, and they followed Him as Jesus. Then after some time of being with Him, He, having taught them many things, put the question to His disciples, "But whom say that I am?" The cry was written from the lips of Peter, "Thou art the Christ, the Son of the living God."

God's Name had been proclaimed in Peter, so Peter could say that Jesus was also Christ, Son of the living God. He could not realize the full significance of his words and what they could mean for him until after Jesus had taken him and James and John upon the Mount with Him and there these three saw Him transfigured in raiment white

listening. Upon the Mount made manifest to these dis- more glory than they were to comprehend at the mo- of the showing.

On the Mount

There is a moment in the soul of every man who has received the love of God, and who has lived with Jesus daily, when that soul utters the words of Peter, "You art the Christ, the Son of the living God." After the soul fully acknowledged that Jesus had died for it must fall down in humility before Him and worship Him. Then will Jesus take the soul up to a spiritual mount and show Himself, transfigured in raiment white and glistening. The soul will never be able to describe this experience and will tell no one, even as the disciples told no one, for this experience is invaluable and is too sacred to be shared by being shared with those who would scoff and not understand.

At this moment—the moment of the Transfiguration for us—the flood gates of the soul are opened and wonder upon wonder is made understandable. The Eternal Glory of God as He reveals Himself is thrust upon us. The Love that caused the Incarnation is made known to us. This intimate God is the Jesus whom we know and who has been our companion and our Help. We thought we knew Him—then He takes us up on a Mount. As He leads us should, we left behind all of the ordinary, everyday things of life when we climbed the mount with Him. When we began our journey we thought we were to have a slightly more intimate companionship with Him, but as we beheld Him on this spiritual mount He was transfigured. He had all of the attributes that we knew so well, but we beheld Him in a different

light. Scales dropped from our eyes and we saw Him with another dimension added to our perception. We knew Him then in all truth to be the Son of God. So we must worship Him. When we behold the glory of God which our minds are forever incapable of completely comprehending we must look with the eyes of our souls, not seeking to understand—only seeking to worship and adore. We must always keep our faith alive in Him whom we know from the revelation so far given to us as individuals.

Having given Him our faith we continue in our hope in Him. By faith it was finally revealed to us that He is God. By hope we will find that all of our yearnings can only be fulfilled in Him. We have hope for ourselves and for our redemption because not only is Jesus God, He is also Man. Our hope is to find ourselves in Him—transformed by Him into His likeness.

After we have traveled up the mount with Jesus and on the height seen Him transfigured we are forced to look at our humanity—so different from the humanity of Jesus. Then, is the final cry wrung from our lips, "Jesu, Son of God, have mercy upon me." First we had faith in Him, and our faith was rewarded in that He showed us that He is God. Then we hoped in Him and our hope was fulfilled because He is both God and man. Both our faith and our hope are consummated and found in our final cry, "Have mercy upon me." These four last words are said in the certainty that charity will be forthcoming for the soul, and that the Love of God will force its full impact upon it. The soul knows with a keen insight the great need for mercy, but it can only know this need completely after it has been with Jesus and finally had the revelation of the Transfiguration.

Implications

While this prayer is a very personal prayer in that the final words are, "have mercy upon me," the implication is that the prayer be said by all of the individuals that make up the Body of Christ. The thought of God's mercy as being poured out only upon the individual saying this prayer is contrary to what prayer is and of what prayer consists. It is impossible to ask only for the self. Prayer is being with God, and the very being with Him creates the desire to bring others into a closer fellowship with Him. At this point the desire is formed to again say this prayer, but this time the mind changes the words like this, "Jesu, Son of God, have mercy upon us." This time there is a drawing in of our fellow man.

We always approach our Lord first as an individual—our own individual self, with our own individual love, longings, desires, needs and penitence. It is impossible to seek Him otherwise in the beginning, and to have that seeking a reality. Yet, too, we must always seek Him as members of a group—the human race, and the human race within His Body, the Church.

It is our secret desire that our own experience of finding Jesus (as human—as God—as we find Him within ourselves) to become the experience of those with whom we are in charity, or in other words of those we love. So after saying this prayer once, we must say it again, changing the last word from me, to us. The whole life of Jesus is God's gift of mercy to us. This thought in itself has innumerable molds in which to pour itself, for as soon as one mold is filled it overflows into another, and so on continuously. First, one thought of Jesu, Son of God, and His mercy, then, crowding upon this thought another one and still another until

we have a glimpse of what the endlessness of Eternity might mean. This endlessness is not overwhelming or confusing, but is enlightening, real and peaceful, for it is of God.

When the power of this prayer has penetrated thus far into the soul, the soul is able to pray the prayer of quiet. In the prayer of quiet regard the soul is able to look at an event or an episode in the life of our Lord and actually taste and see and understand the graciousness of the Lord without the effort of using correlated thought. It is here that the soul seems to grasp the mind and almost say to it, "Leave behind all of the old mental processes which are good and necessary in themselves, but are not necessary here." The soul simply looks and adores and in so doing tries to take into itself some of the beauty it has seen and grasped.

Application

It was not expedient or possible for the three disciples to stay indefinitely upon the Mount beholding the Son of God, Jesu the Christ, transfigured. As they had to descend from the height of the Mount to the plain earth with which they were familiar, so must we. It is here that the perfect sanity comes of using this prayer again at this moment. By it we were able to ascend the heights and also by it are we able to climb down to earth again. By it the Father, the Son and the Holy Ghost were able to work within the soul and make manifest individually to us our Lord's Transfiguration. By it the contemplation of the soul is poured back into this prayer and it remains—eight unassuming words—but words terrific and powerful in their potentialities.

Once this prayer has begun to be used it will be used again and again until the very end of life,

and it is only in life beyond that all of the potentialities may be realized. Once the words have been said it is impossible to dismiss them from the mind. Even though the mind might try to push them into the subconscious to be forgotten, they have a way of recurring and of making an impact upon the consciousness at some unexpected moment. That unexpected moment is usually a moment when the soul has great need of the mercy of Jesu, Son

of God. So the words are brought out from the subconscious and used for the soul's need. In this use potentially is all of the power of the Incarnate Life of our Lord—healing, forgiving, feeding, loving. In them we may seek to find the sacraments of the Church. These words may be used to the soul who desires to be united to our Lord the very real comfort of Himself, and finally united with Him. "Jesu, Son of God, have mercy upon me."

The Bandi Language

By JOSEPH G. PARSELL, O.H.C.

WHAT language do they speak?" This is a question which inevitably comes up when one is talking to persons really interested in our Liberian Mission and its people. Before answering the question directly it has to be pointed out that when the Fathers were given North-west Liberia to evangelize they went to all the people they found there and not to one tribe. Some Missions restrict their efforts to one tribe only and are thus saved from a Babel of tongues. But we have always had in mind a whole area which we can bring to our Lord. Therefore, we are faced with three principal languages which have to be mastered.

These languages are Bandi, Kisi and Loma. Bandi is the language of the country in which Bolahun is situated. The Bandi country runs from north-east to south-west. It is not very wide at the top but spreads out into the forest area. The Kisis press down on the Bandis from the north and west striving always to gain the better farmland now held by the Bandis. Now that tribal wars are ended the Kisis infiltrate into the Bandi country and establish many Kisi communities among Bandi

towns. Bolahun itself is half Kisi for the Kisis have always controlled the hospital in great numbers. Many have remained after they are healed. Bolahun is so located that if one walks forty-five minutes to the north he will come to the first Kisi town and will get to the heart of the Kisi country as found in Liberia. A walk of six hours to the east brings one to Lomas. Both Kisi and Loma are big tribes extending a good distance north into French country. Bandi, however, are contained entirely within Liberia.

From our vantage site at Bolahun we can get a glimmering light on the migrations of peoples in this part of West Africa. The Kisi speak a language variously called semi-Bantu or West African class language, related to the Sherbro on the Sierra Leone coast and is of the same type as Temne on the coast near Freetown through the Loma. It has prefixes to indicate common and not suffixes as in Kisi or Sherbro. It is my belief that the Kisi people represent the tribes settled early in this general region. At a later date other tribes came in from the north and south and spoke what we call the Mande family of languages.

ied the good farm land of the forest and penetrated the coast in only a few ins.

The Mande family is divided into two groups, Mande-ta and Mande-fu. The Mande-ta include Mandingo, Bambara, Mandinka and Djoula which extend to the mouth of the Gambia to Upper Volta and as far north as Freetown, which is on the rail-line east from Dakar. The one in Liberia which belongs to the group is the Vai. They swept from the forest land to the coast fairly recent times, having come from far north and east in Sudan, probably from near Djoula people.

Bandi and Loma, however, belong to the Mande-fu. Kpelle, Krio and Mano in Liberia, Mende in Sierra Leone, and in French Guinea near Conakry, the French colonial capital and sea port,—all belong to this lower group of Mande speakers. The groups are named by scholars because of different words for "ten." The one group has "ta," the other mostly "di," Loma and Mende have no relationship, about that of Romance languages, e.g., French, Spanish and Portuguese. They are vastly different, having no similarities with these others, just different as for us is a language not belonging to the Indo-European family.

Learning the Language

When the Fathers first went to the area they learned Mende and used it for some vernacular devotion. There were grammars and dictionaries in Mende to be had in Sierra Leone and most of our people understood a smattering of Mende is a kind of *lingua franca* in the area. For example, in our monastery kitchen, we have a Temne cook, Kisi steward, and Bandi assistants. But we talk Mende to one another.

However, we never got very far with the people speaking Mende and it was abandoned in favor of their own tongue. As a matter of fact in my own case I first learned Mende before beginning to study Bandi. At the time I began to study Bandi we had no materials,—no grammar, no dictionary, no written texts. We have now a grammar, compiled by a German student who spent several years at the Mission before the war. A dictionary and the printed Gospels make the present task of learning the language possible.

Because of the fact that we have had to divide our staff into three groups, each to take a different language, our progress has been much delayed. However, we have reached the point now where we understand the various languages and a newcomer with the desire to learn can master any one of them.

The Difficulties and Problems

The first difficulty one finds in trying to master an African language is to identify the various sounds the speakers make and find out what is new and what is old. With Bandi, for example, the alphabet is the same as in English with the omission of c, q, r and x. Z is used among one section of the tribe for h, so has to be included. We have two additional consonantal symbols,—a velar n, which is like our n in the word "singing," and a fricative g, which is like the g in the German "lager." There are seven primary vowel sounds,—the five vowel signs of English represent five vowel signs, i being pronounced as in Romance languages, a as in "at," o as in "so," u as the "ou" in "you." E is very difficult for us to hear correctly. The phonetic books give it as the southern English say "May," but as we Americans make that sound more of a diphthong we find great difficulty in identifying the sound. It

sounds more to us like the "i" in "pit." For accuracy in writing the language the only sure test is to have a native check on this vowel. To them it is very clear. There are two other vowel signs necessary, namely, open e and open o. These are said as the e in "set" and the "ou" in "sought."

We have used the alphabet recommended by the African Institute of Languages and Cultures. This is very widely used throughout Africa. When we have taught our pupils this alphabet they have no difficulty in reading other African languages, e.g. Mende, which has a monthly newspaper now printed in it.

We have tried to give each different sound a special character to represent it. There are some phonemes, however, which it is customary to represent by two common characters. We have the following:—gb, kp, nd, mb, ng, and others. These represent one sound not two as in English. The first two are the hardest for a stranger from America or England to make. If you try to say k and p as one sound you will realize the difficulty. Personally, I find gb the hardest combination to master.

In Bandi there is a great deal of nasalization, therefore the tilde is often called for. There are many instances where its presence or absence indicates a difference in meaning.

Finally, there is the whole field of tone. Not many of us have ears tuned to hear the differences in the high, low and middle tones. But for example, the first person singular is often differentiated from the third person singular by a high tone in the former and a low tone in the latter. The word form is the same in each case. Again, "Ni ndai" with a high tone on the "ni" means "my own," but with a low tone on the "ni" it means "our own." There are a number of tone marks that



are necessary in the written language. In the spoken language the context and attending circumstances usually make it quite clear what the true meaning is.

Sentence tone occurs as in English, and it gives the particular character to each sentence. The individual words have special tone patterns which distinguish one from the other. These are lost, however, when the words are used in a sentence where the context will indicate the meaning.

The general impression given by Bandi speech is its softness yet nasal character. Because of this latter quality it is far more difficult for a stranger to distinguish the individual words. Mende and Loma, its cognates, are lacking in this excessive nasalization and are therefore easier for the stranger to hear and to learn.

The Vocabulary

The parts of speech are similar to those in English with one exception. There is but one preposition. The words which serve the duty of prepositions are placed after their objects and therefore are called postpositions.

The words are made up of a combination of consonant and vowel, consonant and vowel. The root words are thus generally of two syllables. Pronouns and postpositions are normally of one syllable, i.e. consonant and vowel.

Further, some pronoun forms consist of a single vowel only.

All words are divided into two classes, namely, those which take "i" to form the definite and those which take "ngi" to make the definite. These classes include all parts of speech. We have as yet been unable to discover the reason or the rule which determines to which class a word belongs.

Examples of nouns in the "i" class are "kolai," "the cloth," and "kulei," "the debt." "Ndomangi," "the shirt," and "masangi," "the chief," are examples of the "ngi" class. "Kaalii" the word for the snake, and "kalii" for the hoe are instances of words which are distinguished from each other by means of tone or length of vowel sound. The former has a low-high tone, the latter a high-low tone. They are, however, easily differentiated by the lengthened vowel of "kaalii." An unusual word which has three meanings is "Kpalai" namely, farm, spear and thigh. Fortunately this phenomenon is not common.

Foreign words may be found in either class. Examples of "ngi" class nouns of foreign origin are: "paningi" from pan, and refers to things made of tin or zinc; "sangingi" bottle, whose origin we have not yet located; "Ngala" for God, from the Arabic Allah, used mostly in the simple indefinite form, "Malekai" for angel from the Arabic, and "jimingai," a kind of banana imported from Jamaica through Sierra Leone, are examples of the "i" class.

Points of Grammar

A few details of grammar may be of interest. Pronouns precede their nouns as in English, adjectives, however, follow the nouns they modify. The adjective and noun in combination make a very close unit, so close that the initial consonant of the adjective is softened and thus changed. In the sentence structure the subject

comes first, then the object lastly the verb. This is part principle of the language to the important word at the end of a construction.

The definite form of the noun is made by suffixing "i" or "ngi" depending upon to which the noun belongs. The definite plural has several forms ranging from a very definite to a less definite plural. Thus "the people" is "nungai," "nungaitii" "nungaitini."

The pronoun has several interesting characteristics. One has been noted, namely, the inversion of the first and third singular by means of a high or low tone. Of particular interest is the careful distinction between an *inclusive* and *exclusive* for the first person plural. The inclusive pronoun, "mu," includes the person or persons spoken to ("we" in the sense of "I and you"), while the exclusive pronoun "ni" excludes the persons spoken to ("we" in the sense of "I and he" or "I and they").

An unfamiliar use of the pronoun is that it is used to indicate tense in most cases the tense and not the object of the verb. In other words about half the tenses the verb is conjugated by changing the pronoun of the pronoun and not the object.

One form of the pronoun has a peculiar use where two nouns are used together. For example to say "I and you (singular) will go," the Bandi is usually "We you we will go"—"iye ma li." Again, "he and she will go," is expressed as "they and they will go,"—"Ta ta ta li. Note the different form of the pronoun for the second person, "they." The "ni" added means "and."

In common with the other languages closely related to Bandi has the phenomenon of regular changes of initial consonants of nouns, adjectives, v

postpositions. For example, changes to y before certain ls and to w before others; also changes to y or w depend upon the vowel which follows. Some others are:—kp to b, p to l and nd to l. This change of initial consonant takes place in the word thus affected in a particularly close relationship to the part of speech which proceeds it and with which in certain sense it forms one expression. Such close relationship, for instance, between a noun and its possessive pronoun, a qualifying adjective, or between a transitive verb and its direct object. This phenomenon is what strikes a beginner as confusing and difficult, but upon further familiarity with the language comes easily. This is due to the fact that in reality it is a

softening of the initial consonant which thus makes for smoother speech.

The verb is perhaps the most difficult part of speech to understand well. There is no true passive voice, which makes translation a little difficult. For we use the passive a great deal in English. However, there are three ways of expressing the passive. The first is by inversion, that is, to say "he was born" one says "they bore him." The second is by the use of a verbal adjective, "pango le," "it is good." The third way is to use a transitive verb intransitively, so the verb "kula" can be used as "I took it down" or "it fell down."

The tenses of the verb are, of course, different from the English tenses in several instances. There is a simple narrative tense which

is usually used in telling a long story after the time of the action has been indicated by the first verb.

Despite the difficulties of the languages in the Mission and further despite the fact that we have three to master, nevertheless in Bandi we have been able to translate and print the liturgical Gospels, to translate the liturgical epistles, to translate and mimeograph hymns and prayers and to translate various services and occasional offices which include a number of psalms. The hymns have taken their special place in the hearts of the people and we trust our other efforts at putting the great Christian truths and prayers into the vernacular will be of lasting value in making for the understanding and observance of the Christian religion.

Anthems of Our Lady

By THOMAS J. WILLIAMS

In 1836, the Rev. John Henry Newman contributed to the series of *Tracts for the Times* Tract (Number 75) *On the Roman Breviary as Embodying the Substance of the Devotional Service of the Catholic Church*. The reason for employing the Roman Breviary as the basis of the Tract, rather than the Use of Sarum which is the source of the greater part of the Prayer-Book Offices, (Daily, and Occasional Services), was the impossibility of finding at that date a copy of the Sarum Breviary. As late as 1840 Dr. Keble noted that there was recorded to be a copy of the Sarum Breviary in the library of Winchester Cathedral, but that Mr. Keble had been unable to unearth it. Mr. Newman, therefore, illustrated his treatise with translations of the Sunday and Ferial Offices (including Matins) of the current Roman Use. The translation (ex-

cept for the Anthems of our Lady, on which Mr. Newman commented disparagingly) is marked by the distinguished literary style of which the author was a master, and which has made his translation (as Tract 88) of the Greek Devotions of Bishop Andrewes as classic.*

(*) This version, along with Dr. John Mason Neale's rendering of the Latin Devotions, was issued later as a separate volume by Parker, and is the basis of F. E. Brightman's authoritative edition of Bishop Andrewes' *Preces Privatae*.



Being intended as a work of comparative liturgiology, and not for devotional use by English churchmen, the translation of the text of the Breviary is (except in one instance, noted below) unabridged and "unexpurgated." Therefore Mr. Newman included a rendering (too exact to be poetical) of the Four Anthems of the Blessed Virgin directed to be used in private recitation after Lauds (or the last Office said in "accumulation" with Lauds) and after Compline, as also at the conclusion of the recitation in choir of any Hour or group of accumulated Hours.*

(*) *Rubricae Generales* of the Roman Breviary, XXXVI. Note that, according to these directions and rubrics (1) and (2) after Lauds, in the Roman Breviary and after Compline in the *Monastic Diurnal*, the versicles, "The Lord give us his peace" with its response, "And life everlasting," is an introduction to our Lady's Antiphon and not, as sometimes used, the conclusion of the last Hour recited.



Fra Filippino Lippi

CORONATION OF THE VIRGIN
The Feast of the Assumption is August 15th

So far as is known to the present transcriber of this version of the Anthems Newman's rendering has not found its way into any of the Anglican Office-Books, no doubt because of their lack of literary or poetic grace. As no effort was made to reproduce the rhythm or meter of the originals, Newman's version is not suitable for use with the ancient melodies. The only successful effort to make possible this use of Our Lady's anthems in English is that of Canon Douglas in the *Monastic Diurnal*.

*From Advent to the
Purification*

Kindly Mother of the Redeemer,
who art ever of heaven
The open gate, and star of the
sea, aid a fallen people
Which is trying to 'rise again;
thou who didst give birth,

While Nature marvelled how, to
thy Holy Creator,
Virgin both before and after,
from Gabriel's mouth
Accepting the "All Hail," be
merciful towards sinners.

*From the Purification to
Good Friday [sic]*

Hail, O Queen of the heavens!
Hail, Lady of Angels!
Hail the root! Hail the gate!
Whence to the world the light is
risen.
Beautiful above all,
Farewell, O thou most comely,
And prevail on Christ for us by
thy prayer.

*From Easter to the First Week
Complete after Pentecost*

Rejoice, O Queen of heaven,
Hallelujah.'

For He, whom for thy obedience
sake thou didst bear,
Hallelujah!
Is arisen, as He said, Hallelu-
Pray thou God for us.
Hallelujah!

From Trinity tide to Advent

Hail, O Queen, the mother
of mercy, our life, sweetness,
hope, hail. To thee we exiles
out, the sons of Eve. To thee
sigh, groaning and weeping
this valley of tears. Come then
our Patroness, turn thou on
those merciful eyes of thine,
show unto us, after this ex-
Jesus the blessed fruit of
womb. O gracious, O pitiful
sweet Virgin Mary.

For some reason Mr. New-
man did not mention or translate
versicles and collects which
follow these Anthems.

The Three Dimensions of Religion

By FREDERICK WARD KATES

UT of their day-by-day life and experience the members of the early church grew into the conviction that God, who is one, is also one; that God is the only Father who created our world; that God is in Christ the Son, the Savior, who redeems us; that God in the Holy Spirit is the inspirer, the guide and strengthener of men. So the doctrine of the Holy Trinity, "the only all-comprehensive Christian dogma," came to be the doctrine which, to the church, for practical purposes, stood as a symbol that in the Fatherhood, Christhood, and Spiritual Act-

there is another trinity of which we would speak, the three elements of the truly religious life, the three dimensions of religion—humility, compassion and adoration. Humility is the key to the only sane realistic attitude of a man toward himself. Compassion is the key for the Christian attitude toward other people. Adoration is the emotional and natural attitude which should maintain toward God. Consider if we realize how interdependent these three are in any sane and religious view of life. Especially the Christian life is framed by these three dimensions, its length and breadth and depth.

Humility

was Christianity which made humility a virtue. Before the days of Christ humility was considered an attribute of a slave. But when the majesty of God came into the world and lived among men in the humble

form of a servant, humility was lifted to a new dignity and ever since it has been regarded, and rightly, as one of the infallible marks of a Christian.

The mark of humility is discernible all through Jesus' life. "Learn of me," He said, "for I am meek and lowly." There is no trace of pride or haughtiness or arrogance in His life. He came among men as a servant and the classic example of humility is Jesus in the upper room washing His disciples' feet.

Humility is so commonly misunderstood that we are wise to understand, first of all, what it is not. By humility we do not mean shyness, diffidence, timidity, or servility, obsequiousness and despicable self-depreciation. Charles Dickens helped to make ridiculous and contemptible the type of false humility of those people who come washing their hands with invisible soap and fawning and cringing obsequiously. Those people are generally frauds who are always loudly underestimating themselves. Such protestations indicate a kind of pride, warped and distorted, but nonetheless pride. They are like the Greek philosopher who went about clothed in rags in order that all might see his humility. But, as another Greek said, you could see his pride peeping out of every hole in his garments.

Humility is simply a true estimate of oneself. By humility we mean seeing ourselves as God sees us, that is, as we truly are. As E. Herman teaches us, humility is just that entire candor of the soul by which we see all things, ourselves included, as they, as we, actually are. It is the very atmosphere of truth in the inward parts.

Again, humility is simply adjusting ourselves to God, recognizing our true place and level in the structure of reality. We are, after all, created beings—creatures, fashioned by Another's will. We are dependent, contingent beings. Every real man is aware of these facts and is marked by a sense of what Albert Einstein calls "a sense of cosmic dependence." Not in our hands, but in God's, is the appointed time.

The humble man is merely the sane and sensible man, who sees himself for what he is—and no more. He is the supremely wise man, for he knows his proper place in the scheme of things. He is the truly religious man, acknowledging his dependence on God for all things and the insufficiency of his own wit and powers to carry him through life triumphantly and through death victoriously. The first dimension of true religion, and most certainly Christian religion, is not pride, which is the root cause of all man's sin and repeated downfalls, but humility.

Compassion

The second member of the trinity which sums up true religion is compassion toward our fellow men. By compassion we do not mean pity, even though it is a noble thing indeed. Pity is so often extended to others by one who deems himself superior to the ruck of men and not himself in need of what he condescendingly and patronizingly offers. Compassion means "to suffer with" or "to suffer alongside of." It involves the use of the sympathetic outgoing imagination, making others' troubles and heartaches and pains one's own.

How desperately our world to-

day stands in need of compassion is patent to all. Not thousands but millions of human souls, victims of the most savage war the world has ever known, cry out to their brother men for succour in this their hour of desperate need. The compassionate, that is, the religious man, is saddened at heart and quickened into helping and healing action as he stands on the rim of the world these days and beholds the misery, the unhappiness, the starvation, the suffering, and the fear, of earth's millions of men.

The truly religious man suffers with and for his fellow men, sharing their lot with them, making their plight his own. A strange figure hanging on a cross never lets us forget this, if we lay any claim to being His disciples. He was one who was intimately acquainted with suffering and grief, and our sorrows He made His own. Through Him the divine compassion flows to us, that through us it might flow out to other men.

The compassionate spirit, the compassionate heart and hand—these will mark us if we are in truth religious and Christian men.

Adoration

The third dimension of real religion, the heart and soul of it as a matter of fact, is adoration.

Adoration of God is not only the most divine thing in the world. It is quite the most human. Indeed, the man who does not worship is only half a man, if truly man at all.

Man, as we know him down through the ages, seems to possess an instinct for God, a hunger for the Eternal, a thirst for the Unseen, a yearning for the Divine. Man, instinctively, it seems, "sends out tendrils toward the Infinite." The ancient Hebrew in the Judean hills was soul-struck with awe at the majesty and glory, the might and power,

the loving-kindness and mercy, of the Almighty Ruler of the universe. The American Indian living in the mountains and on the plains and deserts of the west knew an identical feeling. Man everywhere, in all times and in all places, has known that reverence and honor, worship and adoration, wonder and awe, are the only proper and sensible attitudes for a man to bear toward that Mind and Power and Will and Love which is beyond and above, beneath and within, him and this created universe and in whom we all live and move and have our being.

Man, as we know him, seems to possess a hunger for the Eternal and an instinct for the Divine. Also, man quite intuitively seems to know that if he would rise to his full stature of humanity and manhood, he must praise and adore that which is the highest he knows and freely offer up to it the best that he has. The Hebrew shepherd bringing his most perfect lamb to be sacrificed on a rude heap of stones, the husbandman bringing his sheaf of grain and cruse of oil, the widow bringing her mite, the New England pilgrim-family joyfully trudging through forest and snow to a rude log church to sing and pray and hear the Word of God, three learned wisemen who had journeyed far placing their gifts of gold and frank-incense and myrrh at the Christ-Child's feet—these, each one, stand in the tradition and heritage of truly religious men, offering their finest and their best to the Almighty God who gave them all.

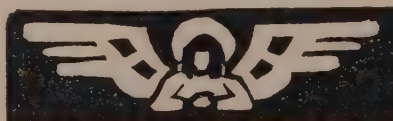
Try to choke out this longing within a man to yield God adoration and praise and something of the very essence of a man goes dry and dead within him. He

ceases forthwith to be truly a Man is a political animal, a philosopher says, and a animal, as another says, but nothing if not a praising adoring being. Deny man right to offer himself in praise and adoration to the highest he knows; destroy his instruments of devotion—his temples and cathedrals and shrines and poetry and music and art; the slender spires that stretch upward from his churches into the skies like heaven-directed prayers and laugh at the strong, towers of his churches that show his rock-like faith in God; cull his Godward aspirations as infantile, puerile, ingenuously naive—do all these things, still man in his inward heart long to acknowledge the mighty God of the endless. Man is an adoring being, happy and most truly happy when adoring God, the highest that he knows.

The yearning for God is an instinct to sacrifice of his best, the highest and best he knows; these mark the religious man. The Christian man his adoration can be perfect and complete, because God has come to him in Jesus Christ and he may be wonderfully close to God through Him in whom God's beauty, grace and truth and power have been made manifest to men.

Humility with regard to self, compassion toward other low men, worship and adoration of God—this trinity comprises three dimensions of real religion, its length and breadth and depth and is the three-fold basis of religious—and Christian—outward life.

"Religion is adoration and heroic virtue," Baron Friedrich Hügel once said. We would add to his definition the two qualities of humility and compassion to make religion fully Christian and complete.



Book Reviews

nation Today. By L. S. Thorn-
C.R. Westminster. Dacre Press.
1. Price 6d.

**ology of Confirmation in Rela-
to Baptism.** By Dom Gregory Dix.
minster. Dacre Press. Pp. 35.
2/-.

These two pamphlets seek to
vindicate the mediaeval doctrine
of Confirmation to that held by
the early Church. The former
deals with the biblical evidence
and the latter with the historical.
They stress the early distinction
between Baptism by water and
Confirmation in the Spirit and assert
that the latter was connected with
other elements in the unified
Confirmation rite of the first and sec-
centuries. The transference
of the full benefits of Christian
Confirmation to water-baptism reach-
ed its completion in the thir-
teenth century. It has resulted in
the emptying of the Sacrament of
Confirmation of its meaning and
significance.

These pamphlets give welcome
support to those who are striving
to uphold Confirmation in the
face of liberal attacks. At the same
time they raise questions whether the
teaching of Dom Gregory's
pamphlet should be drawn. Al-
though he does not say it in so
many words, it is hard to avoid
the conclusion that, in associating
the gift of the Holy Spirit with
the Sacrament of Baptism, the
Church has made a theological
error.

Now historically that may be
true in the sense that the mediae-
val doctrine was a change from
that of the early Church, and
that in the sense that the mediae-
val formulation rested largely on
false Decretals and other er-
roneous documents. But the theory
was developed to account for
the change in practice which was
imposed on the Church by her in-
crease in size and numbers. Both
theories endorse the development

even while questioning its the-
ological explanation. It is there-
fore difficult to see why the essen-
tial conclusions of that theological
development should not have
been the work of the Holy Spirit,
even though, in a time when the
Church was not historically
minded, questionable documents
were used in reaching it.

Granted that Baptism is in-
complete without Confirmation,
it is hard to see how one can deny
that the Spirit is bestowed, to-
gether with the virtues and gifts,
in the former. Either one is saved
by Baptism and made a member
of Christ, or one is not. If the
former, then the gifts of the Spir-
it, which are essential to salvation,
must be given in Baptism, at least
in germ. St. Thomas' doctrine,
that Confirmation increases the
capacity of the soul so that the
gifts can become operative, gives
sufficient content to that Sacra-
ment to make it a necessary part
of Christian nurture. These
pamphlets are welcome because
they stress the importance of Con-
firmation at a time when it is be-
ing disregarded. But in order to
do that, it is not necessary to
minimize the Sacrament of Bap-
tism.—B.S.

**Men and Movements in the American
Episcopal Church.** By E. Clowes Chor-
ley, L.H.D., New York, Charles Scrib-
ner's Sons. Pp. 501. Price \$4.00.

Fustel de Coulanges, the great
French historian was addressing
a class at the Sorbonne in the
1870's. When a violent stricture
against Germany was followed by
a tremendous burst of applause
on the part of the students, he
quieted the group with the mod-
est observation: "It is not I who
speak, but history speaking
through me." This unusually
naïve statement for a Frenchman
reflects the idea engendered of so
called scientific history, that some-

how by letting the facts speak for
themselves historians could elim-
inate from their works all preju-
dices and preconceptions. Al-
though generally exploded in the
more important graduate schools
both here and abroad this theory
still persists in the minds of many
who write history. The author of
this work seems to be working
under that spell.

In the preface Dr. Chorley says
that in writing this history of the
Episcopal Church he does so from
the standpoint of the personalities
of the leaders using their own
words. "When these threads are
woven together they present for
the first time an ordered and im-
partial account of the rise and
development of ecclesiastical
parties. . . ."

In the first place the field is
much too vast for this to be ac-
complished if full justice is to be
done to the men and movements.
The author plunges into the be-
ginning of the Evangelical Move-
ment in Virginia through a bio-
graphical account of the Rev-
erend Devereux Jarratt with little
or no preliminary material. From
that point he goes on to describe
the movement throughout the
Church, which treatment is on
the whole quite adequate. Next
he goes to the High Church Move-
ment which should have been
treated first because the genesis
of that tradition antedates the
Evangelicals. This section, though
good, cannot be said to add any-
thing to the work done by Dr. E.
R. Hardy in his chapter in
Northern Catholicism, edited by
N. P. Williams and Charles
Harris.

The conflict between the two
groups does not receive adequate
treatment although much space
is given to the subject. The trials
of the brothers Onderdonk and
G. W. Doane are not touched on,
and these attacks on the morals
of three bishops illustrate how

violent the controversy grew and to what extremes the Evangelicals were prepared to go in order to stem the opposition to their faith and practice.

The section on the Broad Church Movement suffers for a different reason. The author looks entirely to mid-nineteenth Century England for the origins of this school of thought, overlooking the influence that eighteenth century rationalism, deism and latitudinarianism had on the pre-revolutionary churchmen in the colonies. English Arianism had such an influence that the abortive Prayer Book of 1785 shows the mark of anti-Trinitarianism, and which accounts for the absence today of the Athanasian Creed in the Book of Common Prayer. And by the same token the influence of the Unitarianism of New England is seemingly unnoticed, by the author, although some of the quotations from contemporary writers sense this. F. D. Maurice is most inadequately described as the "greatest of the liberal leaders." Although many Broad Churchmen laid hold on one side of his teaching, Maurice is much greater and more balanced. He affected such men as Charles Gore, Herbert Kelly and James O. S. Huntington—three founders of religious communities!

The final chapter on "The Present and the Future" is hopelessly inadequate. Dr. Chorley seems to think that party strife is over and that "Liberal Catholics" and "Liberal Evangelicals" are approaching one another in the spirit of harmony. In the face of the tremendous issue of Pan-Protestant Union which has brought to the surface all the latent fires of conflict between the Catholics and Evangelicals, this chapter would seem to have been written without comprehension of the present situation.

Those who look to the great Latin Tradition are pretty roundly condemned without any appreciation of that theological heritage. Furthermore liberalism, be it dressed in a chasuble or in surplice and stole, is dead intellectually. That phase of thought which had its philosophical roots in Hegelianism has not produced an apology from a first rate mind since *Essays Catholic and Critical*. The growing influence of "Neo-Orthodoxy" and the general Biblical emphasis which has affected both Protestants and Catholics is not mentioned.

What is to be said of the work as a whole? As a collection of clippings it has its use. There is much interesting material put together, but nothing which can be said to throw new light on the history of the Church. John B. McMaster in his *History of the People of the United States* pretty fully exploited the method used by Dr. Chorley and in tribute to his genius nobody since has been able to compile successfully a history composed of clippings.—J.G.

The Peace That Is Left. By Emile Cammaerts. New York. Harper and Brothers. Pp. 150. Price \$2.00.

That a book written during the war should be timely after the conflict is ended shows that it deals with fundamentals. Such is the series of meditative essays by Professor Cammaerts, the Belgian poet, playwright and patriot who has occupied the Chair of Belgian Studies in the University of London since 1933. The book shows the relationship between earthly peace and "the peace of God which passeth all understanding."—B.S.

The Glorious Liberty. By Roger Lloyd. New York. Longmans, Green and Co., Inc. Pp. 90, paper bound. Price, \$1.00.

Although it is labelled "The Bishop of London's Lent Book," this is good material for spiritual reading at any season of the year.

Two often-forgotten facts emphasized by the author: place and work of the Holy Spirit in our lives; and our vocation to be saints.

"The Problem of Holiness" is not only the title of one of the chapters, but really the theme of the whole book. Humour and common sense make sanctity appealing when treated by C. S. Lewis, but he also faces the problem seriously.—S.

The Life and Kingdom of Jesus Christ. A treatise on Christian perfection for use by clergy and laity. By St. John Eudes. Translated by a Trappist. New York. P. J. Kenedy and Sons. Pp. 348 with illustrations. Price \$3.00.

The Sacred Heart of Jesus. By St. John Eudes. Translated by Dom. R. Flower, O.S.B. New York. P. J. Kenedy and Sons. Pp. 183 with illustrations. Price \$2.00.

These are the first two volumes of the first translation into English of the works of St. John Eudes, the originator of the devotion to the Sacred Heart. Although the author is of the extreme school of French mysticism which delights in expressing things in their most exaggerated form, and which, consequently, is not congenial to certain Americans, nevertheless the truths he expounds are of great importance and should serve to arouse us from our complacent mediocrity. It is fine to have these books available to us in English.—B.S.

New Records

This month the lists of new recordings from both RCA Victor and Columbia are especially full ones. Many of the recordings, too, are of works appropriate to the libraries of recording now being built by parishes, community centers, schools, and choir rooms.

First and foremost among the new recordings is a splendid recording of a Bach cantata. The cantata

eresting musical form and as much to the genius of the J. S. Bach. In Leipzig, during the first half of the seventeenth century, in the historic church of St. Thomas, the cantor, Bach, conducted some of his religious works. The order of service provided that a cantata be sung each Sunday of each year, with the exception of the last three in Advent and the six of Lent. The prolific Bach was, therefore, obliged to compose fifty-nine cantatas a year—the staggering amount from which he reveals five complete year-classes. Unfortunately about a third of these cantatas have been lost, but the remainder have yielded a literature of the highest order. The cantata form developed as a result of the juxtaposition of various passages of scripture and of verses from conditional hymns. It developed in the reformed church and was used for a period to replace the mass of the Catholic Church, as the Lutheran Chorale replaced the Gregorian Chant sung by the congregation. With the introduction of the recitative and the Italian aria form, the cantata was greatly enriched and its high artistic achievement was achieved by Bach.

The present recording, issued by RCA-Victor, is of the *Cantata No. 78; Jesus, Thou My Redeemed Spirit*. Bach wrote this cantata in 1741 to a text by Martin Rist (1607-1667). Rist was a preacher, church council member, poet, and musician. The *Cantata No. 78* was prepared for the nineteenth Sunday after Trinity. The present recorded version of *Cantata No. 78* is sung by the Bach Choir of Bethlehem (Pennsylvania) under the direction of Ifor Jones with Lucius and Mach Harrell as soloists. The groundwork of the cantata is the hymn which serves as the background for recitatives,

arias, and concerted numbers. The *Cantata No. 78* begins with a chorus whose theme is the same as that employed in the *Crucifixus* of the *B Minor Mass*. A soprano-alto duet then follows in which the influence of the Italian aria form is especially noticeable. The recitative, *Ah, I Am a Child of Evil*, ensues. Written for tenor solo, this piercing utterance leading vehemently into the aria proper, *Thy Blood, Which Doth My Guilt Redeem*, an expression of hope and comfort. In succession comes the bass recitative and aria, the first a declaration of love and devotion, the second a plea for forgiveness. A full-voiced chorale ends the cantata. The recording is an especially fine one and the album constitutes a most appropriate addition to any library that features the music of the Church. (RCA-Victor Album DM-1045. Four twelve-inch records, \$4.85 list price.)

A second Bach album, also released by Victor, contains a number of familiar compositions for the organ. The organ used in these recordings is the instrument in the Memorial Church of Harvard University—an organ of four manuals and with approximately a hundred stops, built by G. Donald Harrison of the Aeolian-Skinner Organ Company. The organist is Dr. E. Power Biggs, so well-known today to all familiar with the organ. The selections included in this album are the *Fugue in G Minor* (the "Little G Minor"); the *Chorale: "Ein Feste Burg Ist Unser Gott"*; the *Fugue in C Major* (the "Fanfare" Fugue); *Sheep May Safely Graze* (from the *Cantata 208*, the "Birthday" Cantata); and the *Passacaglia and Fugue in C Minor*. These compositions are all so familiar that comment on them is not necessary. Dr. Biggs is always a treat to hear and in these grand Bach compositions he

is especially fine. This is another most appropriate album and Bachists will most certainly wish to own it. (RCA-Victor DM-1048. Four twelve-inch records. \$4.85 list price.)

A far cry from the music of Bach is the music of the contemporary American composer, Aaron Copland. In 1943 Copland and Martha Graham, pioneer of modern American dance, expressed their mutual wish to collaborate on a new dance drama utilizing both the Copland music and the Graham presentation. With a commission from Mrs. Elizabeth Sprague Coolidge, the work was eventually completed and first presented in October, 1944, in Washington. Titled *Appalachian Spring*, the work was hailed by the critics as one of Miss Graham's finest triumphs and one of Mr. Copland's most stimulating compositions. The musical score of *Appalachian Spring* comprises eight sections, an opening slow movement which introduces the dance characters, followed by four dance sections devoted to the bride, the husbandman, their duo, and the revivalist. The concluding portions of the music are based on an old Shaker theme and the close brings us once more to the subdued atmosphere of the introduction. In a general sense, the plot of the dance deals with early American pioneer days and, more specifically, with the unfolding lives of a newly-married couple who prepare themselves to face the hardships of frontier life. The music is now recorded, and for the first time, by the Boston Symphony Orchestra under its great conductor, Dr. Sossevitzyky. Bound with the album are seven illustrated pages containing much material on this unique dance drama. (RCA-Victor Album DM-1046. Three twelve-inch records. \$4.00 list price.) —*The Listener*.

St. Augustine's, Haggerston

MOST of our readers are familiar with this parish in London's East End. Father H. A. Wilson, who has been its vicar for twenty-one years, has made it famous through his books, "E. 2," "Jigsaw," "Death over Haggerston," etc.

In the first days of the London blitz, two bombs fell near the church one night, one so close that the debris smashed the east window and made over sixty holes in the roof. After the "all clear," the vicar and one of his parishioners emerged from the shelter to find the church, though damaged, substantially intact. The parishioner said, "Ne'er mind, Fa'er, they won't 'urt th' old church. She'll win through. I feel it in me bones."

The speaker was right, though he did not live to see the fulfilment of his prophecy, for in a subsequent raid he gave his life in the service of his fellow East Londoners. The church was struck by two incendiaries, and bombs and rockets fell all around it. But it won through. It did more than that. It made an impressive war record. There was not a single morning on which the daily Mass was not celebrated, of course in the presence of a congregation, at its appointed hour and place. Thus our Lord in His Sacramental Presence was able to keep watch and ward over the suffering members of His Body in war-torn London.

Naturally, extensive repairs have to be made in order that the work of this glorious parish may continue. The estimated cost of these repairs are: Church, £3,000; Parish Hall, £1,000. The Clergy House has to be entirely rebuilt at an expenditure of £7,000. Hence this parish in the poorest district of London is faced with the necessity of raising £11,000.

The vicar writes us that, through the generosity of St. Augustine's many friends, he has succeeded in raising £6,890. But the last £4,000 is going to be the most difficult to obtain. He has asked us if we will help spread the word among the admirers of the parish in this country. This

Community Notes

FATHER Superior was with the Order of St. Helena, Versailles, Kentucky, July 1-13. While there he conducted a Retreat for the Sisters.

Father Williams, Superior of the Society of St. John the Evangelist, is conducting the Ten-Day Retreat for the Order. It is, as always, a great joy to have him with us.

August Appointments

Owing to the Priests' Conventions which occurred in various places during the week of Low Sunday, the Annual Retreat and Conference for the Society of the Oblates of Mount Calvary was postponed. It is now set for the week of August 18th, beginning as usual on the Monday evening and continuing until Friday morning. Bishop Campbell will conduct the Retreat. We hope for an unusually large attendance and that, incidentally, those members of the Society who have not yet communicated with the Guest Master will do so immediately.

After a longer period of service in Africa than any other member of the Order to date, Father Kroll has been relieved of the office of Prior of the Holy Cross Liberian Mission. Father Parsell is now in charge there

we are glad to do. We are confident that our readers will contribute to the work of St. Augustine's, so that it may be even better equipped to serve the people of Haggerston than it was before the war. Contributions should be sent to

The Rev. H. A. Wilson,
St. Augustine's Clergy House,
Yorkton St., Hackney Road,
London, E.2., England

and Father Kroll is stationed at the Mother House.

Father Spencer and Brother Sydney are being transferred to St. Andrew's for the coming year.

Father Bessom is to return to Africa as soon as possible after the Annual Chapter Meeting of the Order, which is to be held on August 7th.

Father Whitall will take charge of St. Peter's Church, Peekskill, N. Y., on the Sundays in August.

Father Harrison will be in charge of St. Matthew's Church, Sunbury, Penna., August 1st to September 1st.

Brother Sydney will visit the Order of St. Helena, Versailles, Kentucky, in August.

Advance Notice

The Annual Priests' Retreat will be held, as usual, the week of the September Ember Days. It begins on Monday, September 16th at supper and ends at breakfast, Friday, September 19th. The conductor this year will be the Reverend Leslie J. A. L. O.M.C. Since we try to give each retreatant a separate cell, our accommodations are strictly limited. Those who desire to come should notify the Guest Master at once if they have not already done so.

An Ordo of Worship and Intercession, Aug.-Sept., 1946

Assumption B.V.M. Double I Cl. W. gl. cr. pref. B.V.M. through Octave unless otherwise directed.

Within the Octave. Semidouble. W. gl. col. (2) of the Holy Spirit (3) for the Church or Bishop cr.

Within the Octave. Semidouble. W. Mass as on August 16.

9th Sunday after Trinity. Semidouble. G. gl. col. (2) Assumption cr. pref. of Trinity.

Within the Octave. Semidouble. W. Mass as on August 16.

St. Bernard, Ab.D. Double. W. gl. col. (2) Assumption cr.

St. Jane Frances de Chantal, W. Double. W. gl. col. (2) Assumption cr.

Octave of the Assumption. Gr. Double. W. Mass as on the Feast.

Vigil of St. Bartholomew. V. col. (2) of St. Mary (3) for the Church or Bishop.

St. Bartholomew, Ap. Double II Cl. R. gl. cr. pref. of Apostles.

10th Sunday after Trinity. Semidouble. G. gl. col. (2) St. Louis, K.C. cr. pref. of Trinity.

Monday. G. Mass of Trinity x col. (2) of the Saints (3) for the faithful departed (4) *ad lib.*

Tuesday. G. Mass of Trinity x col. (2) of the Saints (3) *ad lib.*

St. Augustine, B.C.D. Double. W. gl. cr.

Beheading of St. John Baptist. Gr. Double. R. gl.

Friday. G. Mass as on August 27.

Of St. Mary. Simple. W. gl. col. (2) St. Aidan, B.C. (3) of the Holy Spirit pref. B.V.M. (Veneration).

September 1. 11th Sunday after Trinity. Semidouble. G. gl. col. (2) St. Giles, Ab. (3) of the Saints cr. pref. of Trinity.

St. Stephen of Hungary, K.C. Double. W. gl.

Tuesday. G. Mass of Trinity xi col. (2) of the Saints (3) for the faithful departed (4) *ad lib.*

Wednesday. G. Mass of Trinity xi col. (2) of the Saints (3) *ad lib.*

Thursday. G. Mass as on September 4.

Friday. G. Mass as on September 4.

Of St. Mary. Simple. W. gl. col. (2) of the Holy Spirit (3) for the Church or Bishop pref. B.V.M. (Veneration).

Nativity B.V.M. Double II Cl. W. gl. col. (2) Trinity xii cr. pref. B.V.M. L.G. Sunday.

Monday. G. Mass of Trinity xii col. (2) of the Saints (3) *ad lib.*

Tuesday. G. Mass as on September 9. Today to Friday Votive Masses of Our Lady may be said; Mass of the Nativity W. col. (2) of the Holy Spirit (3) for the Church or Bishop pref. B.V.M.

Wednesday. G. Mass as on September 9.

Thursday. G. Mass as on September 9.

Friday. G. Mass as on September 9.

Exaltation of the Holy Cross. Gr. Double. R. gl. cr. pref. of Pas-siontide.

13th Sunday after Trinity. Semidouble. G. gl. col. (2) Nativity B.V.M. cr. pref. of Trinity.

St. Cyprian, B.M. Double. R. gl.

For the Community of St. Mary.

For our guests.

For Kent School.

Thanksgiving for the Divine Com-
passion.

For the Oblates of Mount Calvary.

For the contemplative life.

For deaconesses.

For the sick and suffering.

For social justice.

For the Church's Missions.

Thanksgiving for the Divine
Justice.

For the Faithful Departed.

For world peace.

For the Order of the Holy Cross.

For all who are persecuted.

For doctors and nurses.

For children.

Thanksgiving for answered prayer.

For the Seminarists' Conference.

For the Seminarists' Associate.

For St. Andrew's School.

For our Liberian Mission.

For our lay associates.

For the increase of the Order.

Thanksgiving for the Blessed
Virgin Mary.

For the Episcopal Church.

For the guidance of General
Convention.

For the election of the Presiding
Bishop.

For the House of Bishops.

For the House of Deputies.

For the Order of the Holy Cross.

Thanksgiving for the Church.

For the Priests' Retreat.

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